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The Gospel in the Church

BY THE

Rev. Walker Gwynne

Edited by the Bishop of Albany

Introduction by the Bishop of London

The Young Churchman Co., Publishers, Milwaukee

MIDDLE GRADE. PART I. PRICE 12 CENTS.

Series of Instruction Books for Schools and Families,
EDITED BY
THE RIGHT REV. WILLIAM CROSWELL DOANE, S.T.D.,
BISHOP OF ALBANY

THE GOSPEL IN THE CHURCH

A MANUAL OF INSTRUCTION
ACCORDING TO THE CHURCH CATECHISM
IN FOUR UNIFORM GRADES

BY
THE REV. WALKER GWYNNE
RECTOR OF CALVARY CHURCH, SUMMIT, N. J.
AUTHOR OF "THE GOSPEL IN THE OLD TESTAMENT," AND
"THE GOSPEL IN THE NEW TESTAMENT"

"Rooted and built up in HIM, and stablished in THE FAITH."

MILWAUKEE
THE YOUNG CHURCHMAN CO.

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VANDERBILT UNIVERSITY

Lesson I—The Christ, or Messiah.

"THY KING COMETH UNTO THEE."

Read S. Matt. xxi. 1–12. *Learn* S. John i. 41.

1—The Christian Year.

The Christian Year is an arrangement of the natural year into sacred seasons, like Advent, Christmas, Easter, etc. The purpose of this magnificent plan is to bring before our minds every year the great facts of our Lord's life and work as we recite them in the Creed.

There was a similar arrangement in the Jewish Church, which was God's first Church in the world. For the three greatest feasts of divine appointment see Deut. xvi. 16.

Our Lord was a faithful member of the Jewish Church, and set us an example by observing these days. See His first recorded act as a boy in S. Luke ii. 41, 42, and His last act of public worship as a man in xxii. 7–19.*

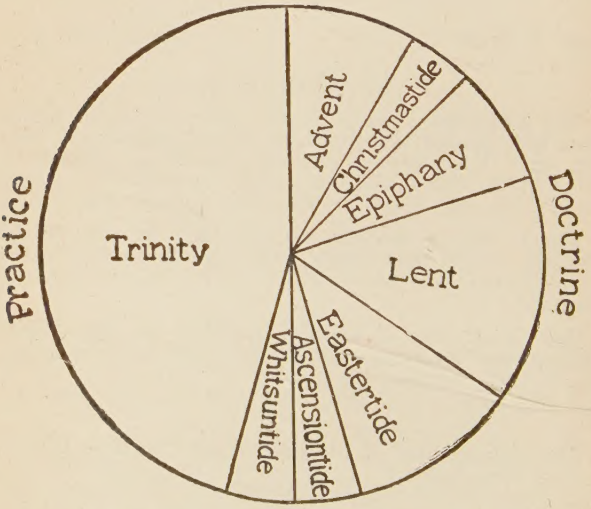
The arrangement of the year in the Christian Church is also very ancient. It was very natural that the first Christians should adopt such a plan for keeping the great truths of the Gospel clearly before the world, be-

* The Prayer Book rule is followed in regard to quotations, so that verses 7–19 mean from the 7th *to* the 19th. verse, that is, ending with the 18th. The Prayer Book version of the Psalms is that which is referred to throughout.

cause they had been accustomed all their life long as Jews to a similar plan.

Our Lord's birthday was kept from the earliest times. We know also from the New Testament that both Easter (the Christian "Passover") and Whitsunday (the Christian "Pentecost") were kept as religious days by the Church. See Acts xx. 16; 1 Cor. xvi. 8.

Examine the table of "Proper Lessons for Sundays" at the beginning of the Prayer Book. Observe how many divisions there are in the Christian Year, each having its own distinct teaching. Observe that, unlike the common or civil year, the Church or Christian Year begins with the season of Advent. Advent means coming because the Church then brings before us the thought of Christ's coming, or rather of His two comings.



The Christian Year Dial.

See also how the different seasons that follow all revolve round our Lord. It is like the planets revolving round the sun: Christmas, His first coming; Epiphany,

His manifestation to the world; Lent, His life of suffering; Easter, His resurrection; Ascension Day, His return to the Father; Whitsunday, His sending of the Holy Ghost, and the setting up of His Church.

2—The Preparation for Christ's Coming.

Christ's coming was prepared for many centuries before He came. In this alone Christ was different from every other man that ever lived. No other man, no matter how great, was ever prepared for or foretold.

The Old Testament is the record of this preparation of the world for Christ. That was its chief purpose. See what our Lord Himself says about this in S. Luke xxiv. 27, 44, 45; and S. John v. 39.

The preparation for Christ began in the Garden of Eden. See Gen. iii. 15 See also how the promise was renewed again and again to Abraham (Gen. xii. 3; xviii. 18; xxii. 18; xxvi. 4) then to Judah (Gen. xlix. 10). Thus one nation is chosen out of all the world in which the Christ is to come. Then this nation becomes God's Church.

The chief purpose of the first five books of the Bible, is to tell us the story of the Church's formation. They were written, or at any rate prepared by Moses, and are called the "Pentateuch," or "Law of Moses."

And this preparation for Christ's coming did not end with the Old Testament. See the story of the birth of another Jewish prophet in S. Luke i. 5–26, and of his work in S. Mark i. 1–12. Surely this long and varied preparation for Christ, covering several thousand years, is very remarkable. No one but Christ was ever prepared for in this way.

3—The Christ or Messiah.

"Christ" is a Greek word and means "anointed." Messiah is the same word in Hebrew. See S. John iv. 25. Christ is not our Lord's name. See S. Luke i. 31; ii. 21. It is only one of His titles, "the Christ," telling us what He is, and what He came to do for us.

In ancient times three kinds of men were anointed for their work. See Lev. viii. 12; I Sam. xvi. 1–13; I Kings xix. 16. The prophet was a man who spoke to men for God. The priest spoke to God for men. The

king ruled over men, and protected them from their enemies.

And the Lord Jesus was anointed to all these offices. See S. Luke iv. 18; Acts x. 38, and read S. Luke iii. 21, 22 for an account of this anointing.

QUESTIONS.

1. What is meant by "the Christian Year"?
2. What is the purpose of this arrangement of the year?
3. What was there like this in God's first Church?
4. By what acts of His life especially did our Lord bear witness to the great value of the Church year?
5. **How many great divisions of the Christian Year do we find in the "Table of Proper Lessons for Sundays"?**
6. **What is the first season of the Christian Year, and why is it so called?**
7. **In what important way did our Lord's coming differ from every other coming in the world?**
8. **What is the chief purpose of the Old Testament, as declared by our Lord Himself?**
9. When did this preparation for Christ's coming begin?
10. What was the chief purpose of the first five books of the Old Testament, and what are they called?
11. **How is the preparation for Christ continued in the New Testament?**
12. Why was our Lord called "the Christ"?
13. What classes of men in ancient times were appointed to their work by anointing with oil?
14. When was our Lord "anointed" to all these offices?
15. **How must we make Him our Prophet? our Priest? our King? Say the text.**

Lesson II—He Shall Come to Judge.

"I WILL COME AGAIN."

Read S. Matt. xxv. 31 to end. *Learn* 2 Cor. v. 10.

1—The Second Coming.

Our Lord's second Advent will be a great contrast to His first. Think of the birth scene described by S. Luke (ii. 1–19). (We shall have this story at Christmas.)

On the other hand, think of the grandeur of that second coming. Read S. Matt. xxiv. 29, 30, 31; xxv. 31, 32.

Think of the contrast. No longer a poor, weak Infant, or a condemned Man, but a King on His throne; no longer Bethlehem, and Calvary but "the clouds of heaven."

Think of its suddenness. Read S. Matt. xxiv. 36–45; xxv. 13; S. Mark xiii. 32 to end.

Think of its certainty. See what our Lord says about this in S. Matt. xxiv. 35; and what the world says in II Peter iii. 3, 4, and this Apostle's explanation of the seeming slowness of Christ's coming in verses 8, 9, 10.

Think also who it is that shall see Him. Read S. Matt. xxv. 32. But not only "the quick," or living, but also "the dead," even those Jews and Roman soldiers that crucified Him.

2—Christ Our Judge.

Again, think what Christ will come to do. See Acts xvii. 31 and 2 Cor. v. 10.

Think what we shall be obliged to do in that day. See Rom. xiv. 10, 12. See also the parable of the Talents (S. Matt. xxv. 14–31). Observe that we must give an account, not only of what we "have done," but also of what we "leave undone."

Think how thorough that accounting will be. See what our Lord says about sins of thought in S. Mark vii. 21.

Finally, think who will be our Judge. No one but God could judge us truly; but see S. John v. 26, 27; Acts xvii. 31, and Heb. iv. 15..

3—The Preparation of the New Testament for Christ's Second Coming.

As the Old Testament was the preparation for Christ's first coming, so the New is the preparation for His second.

The Four Gospels. The story of our Lord's life of thirty-three years on earth, His works, His teaching, His commandments, His sacraments, the choosing, and training and ordination, of His ministers.

The Acts of the Apostles. A short history, or historical sketch, of the foundation and spread of His Church for about thirty-three years (A. D. 33 to 66); that is, for a generation, or the years of our Lord's earthly life.

The Twenty-one Letters or Epistles. See how many were written by S. Paul, how many to Bishops, how

many to a layman. See by whom, and to whom, the other epistles were addressed.

One book of visions, prophecies, and warnings. As the four gospels contain Christ's words and works on earth, so the book of Revelation gives us His words and works in heaven. And the one aim from beginning to end (see the first chapter, verse 7, and the last, verse 20) is to prepare for Christ's second coming.

QUESTIONS.

1. Where does our Lord give us the fullest picture and description of His second coming?
2. **Mention some of the ways in which Christ's second coming will be a great contrast to His first.**
3. What does our Lord say about its taking men by surprise?
4. How is it that some ("the quick") will see Him without dying?
5. **Besides raising all the dead, what will Christ do in that day?**
6. **What shall we all be obliged to do in that day? Say the text.**
7. What do we learn from the man who buried his talent about the sin of "not doing"?
8. **Will outward acts be the only things of which we must give account?**
9. What help and comfort have we in the twofold nature of our Judge?
10. What is the final purpose for which the New Testament was written?
11. **Give a brief account of what the four gospels tell us.**
12. **What does the book of Acts give us?**
13. **How does the Church, in the collect for the day, teach us our duty towards all Holy Scripture?**

Lesson III—The Christian Name.

"BLESSED ART THOU AMONG WOMEN."

Read S. Luke i. 26–39. *Learn* Rev. iii. 5.

1—Your Name.

It may seem strange that the very first question you are asked in the Catechism is about your name. But observe that when you answer you don't say all your names. You only say that one which was given you when you were baptized.

When you were born you had only the name of your earthly father's family. This is called your surname, and all your brothers and sisters had it as well as you. People are often proud of their surname. They are fond of saying they belong to "a good family," and if they are really trying to imitate some noble ancestor, that may be a good feeling to have.

But your Christian name is the one given when you were "christened," that is, made a Christian, a member of Christ's family. That is the noblest and best family of all.

2—Why Given in Baptism.

In God's ancient Church of Israel there was this same custom of giving a new name when one entered it. That, too, was God's family. See Gen. xvii. 1–15. So, two thousand years afterwards, when John the Baptist and our Blessed Lord were admitted to this ancient family of God as little children only eight days old, they also, like Abraham, received names which God Himself had chosen for them. See S. Luke i. 13, 59–64; ii. 21.

You see then how fitting it is that you should receive a new name at your baptism. When you were baptized you were admitted into God's family, and your Christian name is the one by which you are now known as God's child. See Heb. xii. 23 and Rev. iii. 5.

Our Lord tells us something very important, and very touching, about our name. Look at the 23rd Psalm and see how David speaks there about God being his Shepherd.

Now in Eastern lands the shepherd is much more with his sheep than he is among us. He has to watch over them night and day. He has to guard them from wild beasts and robbers. Sometimes he even risks his life for them. See 1 Sam. xvii. 34; S. John x. 12–15.

In this way the Eastern shepherd gets to know every sheep in his flock, and to love them. He even gives them names, and when he calls one by its name "they follow him." See S. John x. 3 Remember then that Christ is our Good Shepherd, and knows every one of us "by name."

3—Why Asked in Catechizing.

The reason, therefore, why you are asked your name is to remind you first of all, that you are God's child, a member of a royal family. You are a sheep of the Good Shepherd, one whom He knows and "calls by name," and loves as one of "His own" (S. John x. 3).

In the second place it is to remind you that certain promises were made "in your name" when you

were baptized. Baptism is a covenant, that is, an agreement, between God and the person baptized. God promises you eternal life, and you promise to obey and love Him. Both sides of this covenant must be kept or all fails. See Rev. iii. 5 for what will happen if you fail to keep your side of the covenant.

QUESTIONS.

1. How many names have you?
2. What is your last name called, and how do you get it?
3. Why is your first name called your Christian name?
4. Why was it right that you should receive a new name when you were baptized?
5. Which name and which family should we value most?
6. **What examples have we in Holy Scripture of men receiving new names when admitted to God's family?**
7. How old were our Lord and the Baptist when they received their names?
8. **In what other place is your name written besides in the book of the parish where you were baptized?**
9. **What beautiful picture does our Lord give us of what we become to Him in our baptism?**
10. Why does the Eastern shepherd know so much more about his sheep than shepherds among us?
11. **What custom is there among Eastern shepherds about calling their sheep?**
12. Why then is it right that you should be asked your name in church?
13. What is the first thing that your name should remind you of?
14. What other thing does it remind you of?
15. **Because your name is now "written in the book of Life," does it follow that it must always remain there? Say the text.**

Lesson IV—Members of Christ.

"I AM THE TRUE VINE."

Read S. John xv. 1–9. *Learn* Eph. v. 30.

1—"Members of His Body."

"A member" means part of a body, like a hand, or foot, or eye. In our Bible reading to-day our Lord says, "I am the Vine, ye are the branches." What the branch is to the Vine, the member is to the Body. The whole Church on earth, and in Paradise, is Christ's Body or Vine.

Even our bodies are brought into union with Christ's body. See 1 Cor. vi. 15, and Eph. v. 30. Think how much this should mean; to be the hands, or tongue, or feet, of Christ; to speak for Him, to walk and work for Him. What an honour, and a privilege!

And there is only one way in which we can become members of Christ's Body. See 1 Cor. xii. 13; Gal. iii. 27. Observe that it is not Confirmation that admits us to the Church, but Holy Baptism. Baptism is the

door of the Church. That is why the font, or place for baptizing people, is so often placed near the door of the church building.

2—Christ the Head.

But merely to be baptized is not enough. You must be a living member, not a dead one; a working member, not an idle one. You know how your hand and feet are connected with your head. What we call veins, and nerves, and muscles bind them together, and give them nourishment and strength. If you were to cut the nerves and muscles of your arm, your hand could not work. If you were to cut or stop the veins, your hand would wither and die for lack of blood.

Apply that to the members of Christ's Body. As there are nerves and veins in our bodies, so there are "joints and bands" in Christ's Body, the Church. See Col. ii. 19. These "joints and bands" are the things that join and bind the different parts of the body to Christ, its Head. They are what we call the "means of grace," Baptism, prayer, reading Holy Scripture, church-going, Confirmation, Holy Communion.

3—The Vine and Its Branches.

Our Lord gives us another beautiful picture of what Holy Baptism does for us. See S. John xv. 1–10. Compare also S. Paul's figure of an olive tree in Rom. xi. 17–25, and find out what the gardener does when he "graffs," or grafts, a branch of one tree into another.

The "branches" of the vine, or the olive tree, are just like the "members" of the body. The sap is the blood, and you know what would happen if the branches were cut with a knife, or as you have seen it cut by some insect, so that the sap did not flow into it.

But whatever you do, you must not forget that you were once "grafted" into the true Vine, and good "olive tree" (Jer. xi. 10). You were made a "member" of Christ's Body. If you are a living branch, a faithful member, how much the thought of this nearness to Christ must help you.

QUESTIONS.

1. What does the Catechism say you were made when you were baptized?

2. What is meant by a "member"?

3. **Of whose body are we made members in Baptism? Say the text.**

4. **Is it correct to say that you "join" the Church when you are confirmed, or first become a communicant?**

5. What is the only way by which one can be made a member of the Church?

6. What is it that controls and guides your body?

7. By what means does your head control your body?

8. Suppose some of the veins, or nerves of your body were cut, what would happen to the "member," the hand, or foot, or eye?

9. Is there anything like this in the Church, or Body of Christ?

10. **Name some of these nerves and veins that "join" and "bind" us to Christ, our Head.**

11. Why then is it not enough to be made a member of Christ in Baptism, and then stop?

12. What other picture does our Lord give us of what Holy Baptism does for us?

13. **In what ways is a vine like a man's body?**

14. If a branch is broken or some insect cuts it, what happens?

15. **But if we cut the "joints and bands," that is, neglect "the means of grace," what does our Lord tell us will happen to us?**

Review.

Lesson V—Conceived by the Holy Ghost, Born of the Virgin Mary.

"LET US NOW GO EVEN UNTO BETHLEHEM."

Read S. Luke ii. 1–21. *Learn* S. John i. 14.

1—"Conceived, Born."

When our Lord was born into the world He became man just as fully and perfectly as any one of us. He had a body and soul as we have. He grew day by day, and learned lessons, and suffered pain and enjoyed pleasure, just as we do. See S. Luke ii. 40, 52.

But there were two things in which the Lord Jesus differed from every other man in the world. First, He was wholly without sin. He never thought, or desired, or did what was wrong; and second, He had no human father. God was His only Father, and the Virgin Mary of Nazareth was His true Mother. Read S. Luke i. 35. That is what we mean when we say in the Creed that "He was conceived, etc." Joseph, Mary's husband, was not really the father of Jesus.

He was only His foster-father, that is, one who fosters or takes care of a child that is not his own.

See what social position Joseph occupied in the little town of Nazareth. Read S. Mark vi. 3. Find Nazareth on the map, and learn what kind of place it was. Read S. John i. 46 and vii. 52.

But the place where our Lord was born was not Nazareth. For the reason of this see S. John vii. 42, and find the place on the map. And it was not in any rich man's house, or any royal palace, that this great "Son of David" was born. See S. Luke ii. 7.

The way it happened that Jesus was born in this city of His father David, and not in Nazareth. See how this is told in S. Luke ii. 1–21. The "taxing" spoken of here means rather "enrolment," that is, a census commanded by the Romans, who now governed the country, just as the Americans govern the Philippines, or the British govern India.

2—Prophecies of Christ's Birth.

Christ's coming had been prepared for long before. The first promise was given in the Garden of Eden (Gen. iii. 15), and, as time went on, the prophecy becomes more and more distinct. The next definite promise is made to Abraham (Gen. xxii. 18); then to the family of David (2 Sam. vii. 12 17; Jer. xxiii. 5, 6). Even the place where Christ is to be born is foretold (Micah v. 2).

3—The Incarnation.

Incarnation means flesh taking. See what the Nicene Creed says about this. Compare S. Matt. i. 22, 23 and S. John i. 1, 2, 3, 14. The Lord Jesus was not some very good man who became divine, but He was God who had become man.

See too how our Lord Himself asserts that He is God. Read S. John x. 30–34. (For further proofs see lesson for Trinity Sunday.)

And so the Child Jesus is God, even in the manger. Though only a weak Infant, He is also the Everlasting Son of God Who made heaven and earth. He is perfect God and perfect Man in one. See how angels

and men worshipped Him at His birth. Read S. Luke ii. 14; S. Matt. ii. 11; Heb. i. 6. Can we do less?

And we must love Him too. For the reasons why the Eternal Son of God became man, see S. John iii. 16; Gal. iv. 4, 5; 2 Cor. viii. 9.

QUESTIONS.

1. What great truth of the Creed does Christmas bring before us?
2. Had our Lord a human mother?
3. Had He a human or earthly father?
4. In what city was our Lord born, and why?
5. Describe the events of His birth.
6. Tell how it happened that Bethlehem, and not Nazareth, became His birthplace?
7. When was our Saviour's birth as man first foretold?
8. Was even the place of Christ's birth foretold, and by whom?
9. What is meant by "the Incarnation"?
10. What is the meaning of "Emmanuel"?
11. How is this truth summed up in the Nicene Creed? and by S. John? Say the text.
12. Did our Lord cease to be Man when He rose from the dead and ascended into heaven?
13. Will He ever cease to be Man?
14. For what reasons did the Eternal Son of God come down from Heaven and become Man?
15. And what great duty does all this lay upon us?

Lesson VI—Infant Baptism.

"HE PUT HIS HANDS UPON THEM AND BLESSED THEM."

Read S. Mark x. 13–17. *Learn* S. Mark x. 13, 14.

1—Infants Always Made Members of the Jewish Church.

New Year's Day is called in the Church the feast of "The Circumcision." For the reason of this see S. Luke ii. 21.

It was in this way that God had required all Jewish parents to have their young children admitted into the Church. See Gen. xvii. 12. Circumcision was the door by which they were brought into the family of God in Old Testament days, and became entitled to all its promises and blessings.

And Holy Baptism is the door in Christian days. See Col. ii. 11, 12. Observe here how it is called "The Circumcision of Christ." Baptism takes the place of Circumcision. And if God cared so much for little children before Christ's coming so as to admit them to

the blessings of His covenant, surely He will care more for them now that Christ has come.

2—Infants Always Made Members of the Christian Church.

When, therefore, the Christian Church was set up, the Apostles could have had no doubt whatever about admitting infants. They themselves had been received into God's ancient Church when they were infants of eight days old, and they knew that God's love for children was no less now than of old.

Read also what our Lord said when He sent forth His disciples to set up His Church. S. Matt. xxviii. 19, 20. The true translation here is given in the margin, "Make disciples of all nations, baptizing them," and "nations" certainly include, not only men and women, but children.

3—Christ's Love for Children.

Besides all this, our Lord Himself teaches us most clearly that infants are more fit to enter His Kingdom or Church than grown people. See S. Matt. xviii. 12; S. Mark x. 13–17.

These children were not old enough to come to Christ of themselves. It was their parents who brought them to Him. And the reason why they brought them was because they believed that, if Christ laid His holy hands upon them, even though they did not understand a word He said, and might play and laugh, nevertheless they would receive some blessing.

And these anxious mothers were right. It was the disciples who were wrong in trying to keep the children away. Christ said so. See how He rebuked His disciples, being "much displeased." See also how He showed them that even the youngest children (young enough to be "taken up in His arms") were capable of receiving a blessing from His hands, even though they had no idea Who He was, or what He was doing to them.

And the great lesson which we learn from this story is this: Christ loves little helpless children still, and desires that they be brought to Him for His blessing in Holy Baptism. This is why the Holy Catholic

Church, like a loving mother, "the mother of us all" (Gal. iv. 26), has "brought young children to Christ" from the very beginning.

QUESTIONS.

1. **What is New Year's Day called in the Church?**
2. How old was our Lord on this day?
3. What was the law of God in regard to Circumcision?
4. **What did this rite do for Jewish children?**
5. **What did our Lord ordain to take the place of Circumcision?**
6. What does Holy Baptism do for people?
7. **When our Lord told His Apostles to "baptize all nations," could He have meant "only the grown people of all nations"?**
8. When we read in the New Testament about whole "households" being baptized, is it likely that there was not a single child in them all?
9. **How did our Lord once show His displeasure when His disciples told some parents not to bring their children to Him?**
10. What sure proof did our Lord give that these children were capable of receiving a blessing from Him?
11. What does all this teach us about the custom of baptizing infants?
12. Had the Apostles any need, then, to be told to baptize infants?
13. And how long has the Church, like a good mother, brought infants to Christ in Holy Baptism?
14. What great example has she been following in this? Say the text.

Lesson VII—Children and Inheritors.

"THEY BROUGHT HIM TO JERUSALEM TO PRESENT HIM TO THE LORD."

Read S. Luke ii. 21–34. *Learn* Rom. viii. 16.

1—Children of God.

When our Lord was only eight days old He was made a member of God's Church and family. See S. Luke ii. 21. Our baptism has done this for us. Compare S. John iii. 5, and Gal. iii. 26, 27.

How much it should mean to us that God is really our Father. We would count it a great honour to be a prince, or the child of a King. Yet God is greater than all the kings of the earth, and we are children of this greatest of kings; princes therefore as well as citizens. Read Rev. i. 6; v. 9, 10; 1 Pet. ii. 9.

And, besides God's power being infinitely greater, His love is infinitely greater than that of any earthly

father. Read S. John iii. 16. And it is of such a Father that we are now the children.

2—Obedient Children and Inheritors.

But it is not enough to be God's children. We must be obedient children. And if we are not obedient, God, like a good earthly father, corrects us by sending us pain or trouble or misfortune. See Heb. xii. 5, 6.

Our Lord gives us a picture of a child of God who was for a time disobedient. Read S. Luke xv. 11, etc. See how sorrow and trouble helped to bring the Prodigal "to himself," and how the father's love was so ready to forgive his child, when he was sorry and forsook his sins.

And there is still one other blessing of our baptism. For the meaning of "inheritor," see Rom. viii. 17. Another proof of our Father's love. Compare 1 Cor. iii. 22. He will withhold nothing from us at the last if we are only faithful children.

3—The Great Example.

Holy Scripture tells us very little about the first thirty years of our Lord's life. The visit of the wise men, not Jews but heathen, who came from some distant land to worship Him, is one of these (S. Matt. ii. 1–13). It is this event which gives its name to the feast of the Epiphany. For the meaning of Epiphany, see the heading of the collect, etc., for the Epiphany in the Prayer Book.

There is only one event recorded of Jesus as a Boy. See S. Luke ii. 42–52. Do not make the mistake of supposing that when the Holy Child of twelve was sitting among "the doctors," that is, teachers, He was teaching them, or disputing with them. No, He was still a true child, "hearing them, and asking them" about holy things.

Then think what an obedient child He was after that event. God though He was, He "was subject" even to His earthly parents. See S. Luke ii. 40, 52.

QUESTIONS.

1. What did your baptism do for you besides making you a member of Christ? Say the text.

2. But what will a true earthly father do if a child does wrong?
3. In what way does our Heavenly Father correct us?
4. What great example does our Lord give us of one who for a time was an unworthy son?
5. **Who is the great Example of all children of God?**
6. **What are the only events of our Lord's childhood of which Scripture tells us?**
7. What event in the life of the Holy Child do we call to mind on the Epiphany?
8. What is the meaning of Epiphany?
9. Who were the Magi or wise men, and what led them to Bethlehem?
10. **Does Holy Scripture tell us much about our Lord's life after the coming of the Magi?**
11. What is the only event recorded of His boyhood?
12. **What was the Holy Boy doing when He sat among the doctors and teachers in the Temple?**
13. How did He act towards His parents afterwards?
14. **Why were His willingness to learn and His obedience to His parents so remarkable?**

Review.

SECOND SUNDAY AFTER EPIPHANY.

THE NATURE OF THE SACRAMENTS.

(See Fifth Sunday before Advent.)

THIRD SUNDAY AFTER EPIPHANY.

THE OUTWARD SIGN AND THE INWARD GRACE IN BAPTISM.

(See Fourth Sunday before Advent.)

FOURTH SUNDAY AFTER EPIPHANY.

THE MEMORIAL IN THE EUCHARIST.

(See Third Sunday before Advent.)

FIFTH SUNDAY AFTER EPIPHANY.

THE COMMUNION IN THE EUCHARIST.

(See Second Sunday before Advent.)

SIXTH SUNDAY AFTER EPIPHANY.

THE BENEFITS, AND WHAT IS REQUIRED.

(See Sunday Next before Advent.)

Lesson VIII—Renouncing the Devil.

"THEN THE DEVIL LEAVETH HIM."

Read S. Matt. iv. 1–12. *Learn* 1 S. John iii. 8.

1—The Devil a Person.

Renouncing means determining to have nothing more to do with a person or thing. Renouncing does not mean having complete victory over one's enemy. It is only the declaration of war against him.

And the first enemy that we renounce in baptism is the ——? The Devil, or Satan, is plainly revealed to us in Holy Scripture as a person, just as God or Christ is a person. Read what our Lord says about him in S. Matt. xii. 24–31, and what Apostles write in S. Matt. iv. 1–12; 2 Pet. ii. 4; Jude 6; Rev. xii, 7, 8, 9.

2—The Devil Our Enemy.

"Satan" means the enemy or adversary. Read S. Matt. xiii. 25, 28, 39. The name is meant to remind us that he hates us, and is always trying to destroy us by tempting us to sin against God, our best friend.

The first temptation that he usually brings against us is lying, and especially lying about God. See what our Lord calls him for this reason, in S. John viii. 44. Satan tells us that God has not forbidden what we wish to do, and that, at any rate, He is too good to punish us. In this way he becomes a soul-murderer. For an instance of this, see Gen. iii. 1–6.

Satan's chief point of attack is the heart and the imagination. He knows that if he can get possession there, his victory will be easy. For two notable instances of this see S. Luke xxii. 3–7; Acts v. 1–6.

We must remember, however, that Satan's temptation is not in itself sin. So long as we boldly resist, it is only a shadow; it is not yet a stain. Compare our Lord's temptation, how keen it was, and yet He was "without sin" (Heb. iv. 15).

3 — How to Overcome the Devil.

First we must "resist" him bravely. See S. James iv. 7. One of the Devil's most dangerous temptations is discouragement and despair. If we allow ourselves to be discouraged, it shows that we distrust God's power and love. Remember the story of the spies in Num. xiii. and xiv.

Then, we must remember that the Devil is not almighty. There is only One "Almighty." Yet it was not as the Almighty, but as our fellow man, that even He overcame Satan in the great Temptation. And so can we by Christ's help. See how mighty S. Paul found that help to be (Phil. iv. 13; 2 Cor. xii. 9).

Again, we must use all the means which Christ used. See S. Luke iii. 21, 22; iv. 1–14. See also the list of armour which S. Paul bids every soldier of Christ to put on (Eph. vi. 10–19).

(Septuagesima is a Latin word which means seventieth. This Sunday is so called because it is now about seventy days before Easter.)

QUESTIONS.

1. What was the first thing promised in your name at your baptism?
2. What is meant by renouncing?
3. How do we know that the Devil is a person?

4. **What do we know about Satan's history?**
5. What is the first temptation that he usually brings against us?
6. How did Satan lie about God at the first?
7. How does he lie about God now?
8. What name does our Lord give to Satan for this reason, and how may we follow Satan in this respect?
9. **Where does Satan make his chief attack upon us?**
10. Why is it a sin to despair or lose courage in our contest with Satan? Say the text.
11. How did our Lord show us by His own example that Satan is not almighty?
12. **With what weapons did Christ resist Satan?**
13. **Name some of the pieces of armour which S. Paul tells us we must use against the secret "wiles of the devil."**
14. What is the meaning of Septuagesima? and why is this Sunday so called?

Lesson IX—Renouncing the World.

THE "WASTE" AND THE MURMURING.

Read S. John xii. 1–9. *Learn* 1 S. John ii. 17.

1 The World Our Enemy.

See what the world was as God made it (Gen. i. 31). See also what it was that made it "wicked" (Gen. vi. 5). The world, therefore, that we must renounce is not the beauty and the goodness which God gives us in it, but only its "pomps and vanity." See the practical rules which S. Paul lays down about "using" and "enjoying" this beautiful world, in 1 Cor. vii. 31; 1 Tim. vi. 17.

"Pomps" are those things which have no use except to gratify pride and love of distinction. "Vanity" means emptiness, because such things are like bubbles, without any real substance or value.

It does not follow, however, that all fine dress and outward grandeur are vain or useless. As representing authority and dignity in the army or navy, or in government in Church or State, they may have much real

value. It is only when they make us imagine we are so much better than others, or when we set our hearts upon them, that they become our enemy.

2—The Danger of Riches and Honours.

It is not sinful to possess either riches or honours. For examples of good men, who were both rich and honourable in the eyes of the world, see Gen. xiii. 2; 2 Sam. vii. 1, 2; S. Matt. xxvii. 57. Nevertheless both riches and honours are always dangerous.

See to what our Lord compares the "cares and riches and pleasures" of the world in S. Luke viii. 14. They are apt to shut out the thought of God, and make us satisfied with this world, and with ourselves. See our Lord's story of the young rich man in S. Luke xviii. 18–28.

But a poor man also can be overcome by the world. It was love of money which he did not possess that caused one to commit the greatest sin ever committed by man. See S. John xii. 1–9; S. Matt. xxvi. 14, 15, 24.

3—How We May be Overcome by the World.

(1) **When we are continually thinking about dress, or how we may become richer or more honourable.** See our Lord's warning in S. Matt. xvi. 25, 26.

(2) **When we think more of what worldly people say than what God says.** For instance, when we allow ridicule to keep us from saying our prayers, or from going to Church, or from protesting against bad or irreverent talk.

(3) **For another example of worldliness see 2 Tim. iii. 4.** God means us to have pleasures. See 1 Tim. vi. 17. But when pleasure unfits us for duty, or takes up the time and strength that belong to Him, then it becomes sinful.

4—How to Overcome the World.

(1) **To have a living faith in the Lord Jesus as God.** See 1 S. John v. 4, 5.

(2) **To put the honour of God and His Church before all worldly pleasure or profit.** See S. Matt. vi. 33.

(3) Always to choose for our friends, as far as we can, only those who fear God and keep His commandments." Read the First Psalm.

(4) See another remedy that our Lord gives for worldliness in S. Luke xii. 33, and compare S. Paul's remedy in 1 Tim. vi. 17. See also how the Church has provided for exercising this duty in the Prayer for Christ's Church Militant, and the rubrics preceding. The offertory is the best way of almsgiving, because giving to God is a necessary part of Divine Service, and should always be made with prayer.

(Sexagesima is a Latin word which means Sixtieth. It is now about sixty days before Easter.)

QUESTIONS.

1. Are all "pomps" wrong? Give examples.
2. Is it sinful to have riches and honours? Give examples.
3. By what comparison does our Lord warn us of their dangerous character?
4. What is it that makes them so dangerous?
5. Can a poor man be overcome by the world? Give one great example.
6. Give some examples of how we may be overcome by the world.
7. Would the true way of renouncing the world be to get away "out of the world" and all its beauties and comforts, to some desert or lonely island? See S. John xvii. 15.
8. What is our Lord's great remedy for worldliness, and S. Paul's?
9. What way has the Church provided for exercising this duty of giving alms?
10. If we do not increase our gifts to God when He increases His gifts to us, what effect will this have on us?
11. What rule does S. Paul lay down about the offerings in Church? Cor. xvi. 2.
12. If we make duty to God always "first," what promise does Christ give us about earthly things?
13. What strong word did our Lord apply to one who loved the world? S. Luke xiii. 20.
14. What does S. John say about the world and the true way to overcome it? Say the text.
15. Why is this Sunday called Sexagesima?

Lesson X—Renouncing the Flesh.

"HOW HARDLY SHALL THEY THAT HAVE RICHES ENTER INTO THE KINGDOM OF GOD!"

Read S. Luke xvi. 19 to end. *Learn* Rom. viii. 13.

1 - The Sinful Lusts of the Flesh.

Lust means desire, but all desires are not sinful. Hunger, thirst, and sleep are examples of natural or innocent desires. They only become sinful when we eat or drink or sleep to excess.

But outward acts are not the only sinful lusts of the flesh. Our Lord tells us that the inward thought of evil, or the unclean desire, is just as sinful as outward acts. See S. Matt. v. 21, 22, 27, 28.

Another form of "living after the flesh" is a life of idle luxury. No one has a right to be idle no matter

how much money he has. What the Catechism says about "labouring to get one's own living" applies to the sons and daughters of millionaires as much as to poor people. See our Lord's awful picture of the life after death of a man who lived in this way on earth. (S. Luke xvi. 19, etc.)

2—Lent a Time for Drill and Discipline.

To overcome the lusts of the flesh is no easy matter. It requires constant and determined effort. We are soldiers from the font. See the service for Holy Baptism; "We receive this child," etc. Life is one long battle (1 Cor. xvi. 13; Eph. vi. 10, etc.; 1 Tim. vi. 12).

And this battle cannot be fought successfully in our own strength. See S. John xv. 5; Acts iv. 12.

But, like all other soldiers, we need a time of special drill and discipline. Lent is this time for the Christian soldier. It has been kept by the whole Catholic Church from the very earliest ages. The fast of Lent consists of forty days, not counting Sundays, which are always feasts, and it is kept in memory of our Lord's fast of forty days in the wilderness. Ash-Wednesday is the first day of Lent. It gets its name from the custom of penitents in old time sprinkling ashes on their heads in sign of sorrow for their sins.

So, too, every athlete must submit to severe diet and hardship. Read what S. Paul says in 1 Cor. ix. 24, 25 about the athletes in ancient Greece, and about himself in verses 26 and 27. See what the Church says in the Preface to the Prayer Book about "Days of Fasting," and the reason she gives for "requiring" their observance, not only in Lent but at other times.

But fasting is not merely a rule of the Church. See what our Lord says in His Sermon on the Mount (S. Matt. vi. 3, 7, 16), where He puts almsgiving, prayer, and fasting all on the same level. He Himself had just given an example of fasting by His long fast in the wilderness (S. Matt. iv. 1–12).

Only we must remember that fasting and abstinence do not consist in abstaining from particular kinds of food, such as flesh meat. True fasting is rather the denying of our tastes, and going without things we like, and eating less. Children of course are not required to

fast from necessary food, but they can deny themselves in many other ways for Christ's sake.

Another thing we must always remember is that fasting is only a means to an end. There is no virtue in it of itself. It fails of its purpose unless it makes us more self-controlled and self-denying in other things besides meat and drink.

(Quinquagesima is a Latin word which means Fiftieth. It is now exactly the fiftieth day before Easter.)

Note.— The Second and Third Promises in Baptism are considered under "The Faith" and "The Ten Commandments."

QUESTIONS.

1. Are all lusts or desires of the flesh sinful?
2. When do such desires become sinful?
3. **Are outward acts, like sloth, gluttony, and drunkenness, the only sinful lusts of the flesh?**
4. What is the sure harvest we shall reap if we "sow to the flesh"? Say the text.
5. What must be said also about idle, luxurious living?
6. What picture did our Lord give us of the end of such living?
7. **What figure is employed in Holy Scripture and in the Prayer Book to teach us that it is no easy matter to overcome the lusts of the flesh?**
8. Give some account of Lent and its history.
9. **What special "means of grace," or single piece of "the whole armour of God," does Lent remind us we must use?**
10. What other days of abstinence does the Church appoint?
11. **What great example of the necessity of fasting did our Lord Himself give us?**
12. **Can we be "Bible Christians," or followers of Christ, without fasting in some form?**
13. Does real fasting or abstinence consist in abstaining from some particular kind of food?
14. What do the collect and epistle for this Sunday show us to be the final purpose of fasting and abstinence?
15. What is meant by Quinquagesima?

Review.

Lesson XI—The Christian Resolve, and Confirmation.

"IF ANY MAN WILL COME AFTER ME LET HIM TAKE UP HIS CROSS."

Read S. Matt. xvi. 21–28. *Learn* Phil. iv. 13.

1—"Yes, Verily."

Observe that your baptism has already brought you into a "state of salvation," that is, of safety. But this does not mean that you are sure of being saved at last. See what the Catechism says about "continuing in the same, etc."

The answer "Yes, Verily, etc." is the real confirmation or renewal of your vows. This is a very different thing however from being confirmed. Here you confirm; there you are confirmed. If no such vows had ever been made in your name, you would still be equally "bound to believe and to do" the things promised for you in your baptism.

For example: A child is bound to obey its parents although it has made no promises to do so. A citizen is bound to obey the laws of his country although he has never taken any oath of allegiance.

Without God's help we can do nothing good, and so we say, "By God's help, so I will." And this help must come "through the grace of our Lord Jesus Christ," using "the means of grace." See what the "General Thanksgiving" in the Prayer Book says about this.

See what "the means of Grace" are. These are appointed by our Lord Himself as the instruments by which He promises to give us "God's help." If we do not make use of them, we cannot expect God's help any more than we can expect our bodies to be strong unless we take food and exercise. See what our Lord says in S. John xv. 5.

But there is one "means of grace" ordained by our Lord which takes its name from this very fact of giving "God's help." Confirm means to make firm, and it is this thought of your being made firm and strong "by God's help" that is the chief one in Confirmation.

2—Confirmation an Ordinance of God.

Confirmation is not a mere form ordained by man. It is nothing less than a holy ordinance ordained by God as a means of bestowing His Holy Spirit upon us. We learn this from several places in the New Testament. See Acts viii. 14–20; xix. 1–8; Heb. vi. 1, 2.

In the first of these instances we read that the Apostles S. Peter and S. John administered Confirmation. Observe how they prayed and laid their hands on certain persons, and note what followed upon this.

This is the first recorded Confirmation service in the New Testament. It took place only a few months after our Lord's Ascension. This fact makes it impossible that Apostles could have set up a new ordinance as necessary for Christians unless it were one of Christ's "commandments." See the lesson for the Sixteenth Sunday after Trinity.

3—What is Required for Confirmation.

For the things required in persons to be confirmed, see the address, "Ye are to take care," etc.," at the end of the office for "Public Baptism of Infants."

But to have the mind prepared is not enough. The chief preparation must be that of the heart. In order to come to Confirmation aright we must come with humility, knowing how much we need God's Holy Spirit.

(The First Sunday in Lent is also called Quadragesima or Fortieth. See "Tables and Rules, etc.," in Prayer Book.)

QUESTIONS.

1. What is meant by "this state of salvation"?
2. In order to be sure of always remaining in this state, what must we do?
3. When do you confirm, and when are you confirmed?
4. **If no vows had been made in your name, would your duty remain unchanged? and why?**
5. Give some examples of this.
6. What is meant by "the means of grace"?
7. **Can we get any good thing, health for instance, without using the proper means?**
8. In what particular means of grace ordained by our Lord do you confirm your vows, and at the same time be confirmed?
9. What is the root meaning of "confirm"? Say the text.
10. **Where do we read of the first Confirmation in the New Testament?**
11. Why could not S. Philip confirm as well as baptize?
12. **What do the words "only they were baptized" (verse 16) show in this connection?**
13. What high position did S. Peter and S. John occupy in the Christian ministry?
14. What is required of persons to be confirmed?
15. How then must you prepare for Confirmation?

Lesson XII—Confirmation (Continued).

A CONFIRMATION SERVICE IN THE APOSTLES' TIME.

Read Acts xix. 1–8. *Learn* Eph. iv. 30.

1—Confirmation Administered by S. Paul.

The first Confirmation service of which we read in the New Testament was held probably within a year after our Lord's Ascension. See Acts viii. 14–20. This took place in the Holy Land, in a city of the Samaritans, only about twenty-five miles from Jerusalem. Find the place on the map.

A second Confirmation service is recorded twenty years later in a foreign and heathen city. See Acts xix. 1–8. Find the place on the map. Here the Apostle, or Bishop, who confirms is not one of the original

Twelve, and yet we find him doing exactly the same thing as S. Peter and S. John did in Samaria.

Read the whole passage and observe four things: (1) that Confirmation is spoken of, not as the confirming of one's vows, but as the receiving of a gift; (2) that it is the completion of baptism; (3) that the outward sign is the laying on of hands by an Apostle or Bishop; and (4) that the inward gift is nothing less than "the Holy Ghost."

In this case, miraculous powers, of whose nature we are not fully aware, accompanied the gift.

But these extraordinary or miraculous gifts of the Holy Ghost are not the best which He bestows. His ordinary gifts are really the greatest. See what these are in Gal. v. 22, 23, and the chief of all in 1 Cor. xii. 1, 31; xiii.

Read the prayer of the Bishop in the Confirmation Service just before the laying on of hands. Observe what these "manifold gifts of graces" are, and compare Is. xi. 2; Zech. iv. 2; Rev. i. 4; iii. 1; iv. 5.

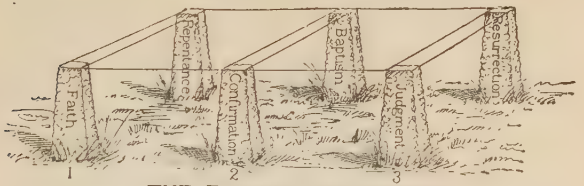
2—Confirmation a Principle or Foundation Truth of Christ's Doctrine.

Confirmation is declared in Holy Scripture to be an ordinance of Christ meant for all believers. This is plainly taught in Heb. vi. 1, 2. S. Paul mentions here six things which he calls "principles," and "foundations" of the Christian religion. "Principles" are the first or chief things that we learn about anything, as the principles of geography, or grammar, or arithmetic. And we know how important are the foundation stones of a house. The entire safety of the house depends upon them.

Now concerning five of these six "principles," or "foundation" truths, we are already certain that they are meant for every Christian. See which these are.

We know that "the laying on of hands" in some cases means the act of ordination to the ministry. See the offices for the "Ordering or Consecration" of Bishops, Priests, and Deacons at the end of the Prayer Book. But this cannot be what is meant here, for ordination is only for a few Christians out of many,

whereas "the laying on of hands" in Heb. vi. 2 is a "foundation" or "first principle" necessary for all.



THE FOUNDATION STONES

Observe also the order in which "the laying on of hands" comes. It is directly after baptism. Now this is exactly what we find in the services in Samaria and Ephesus. And this is plainly what the Apostle has in mind when he calls it a "principle" or "foundation" stone of Christ's "doctrine" or teaching, along with repentance and baptism, therefore it must have Christ for its Author, and we are bound to use it as His ordinance to us.

3—Preparation for Confirmation.

The chief thing, therefore, we are to think of in coming to Confirmation is not what we do, but what God does for us. This is the most distinct teaching of Holy Scripture in the passages we have examined. "They received the Holy Ghost"; "The Holy Ghost came on them" (Acts viii. 17; xix. 2, 6).

It is true God gives His Holy Spirit in other ways besides Confirmation. See S. Luke xi. 13 and 1 Cor. xii. 13. But Holy Scripture plainly teaches us that Confirmation is an ordinance of Christ whereby in a special way our prayers for the Holy Spirit are to be answered. We have therefore no right to expect the grace of the Holy Spirit if we refuse Confirmation.

We have the right also to expect that God will do to us exactly as he did to the early Christians in Samaria and Ephesus. We need, just as much as they, the "manifold grace" of His Holy Spirit to supply our many wants, and to strengthen us against the attacks of the world, the flesh, and the Devil.

Only we must not expect Confirmation to work in us any sudden change. The change in us must depend on

our use of God's gift afterwards. See Phil. ii. 12, 13. We can not, therefore, expect God's blessing in Confirmation if we stop there, and fail to become regular communicants.

It would be wrong also to say that we are fit to come to Confirmation and yet not fit to come to Holy Communion. That would be to say we are fit to receive God the Holy Ghost into our hearts, but not fit to receive God the Son.

PRAYERS TO BE USED BEFORE CONFIRMATION.

I YIELD Thee hearty thanks, most merciful Father, that it hath pleased Thee to regenerate me in baptism with Thy Holy Spirit, to receive me for Thine own child by adoption, and to incorporate me into Thy Holy Church. Help me, I humbly beseech Thee, now that I am preparing to draw near to Thee in Confirmation. For the merits of Thy dear Son cleanse me from all the sins and offences of my life past, and give me a true sorrow for them. Teach me to know how sinful and weak I am, and grant that when the hands of Thy servant, the Bishop, are laid upon me, I may indeed be confirmed and strengthened with Thy manifold gifts of grace; the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness, and fill me, O Lord, with the spirit of Thy holy fear, now and forever. Amen.

O GOD, by whose merciful Providence the Holy Church continueth to observe the laying on of hands, we beseech Thee to be with Thy servant, our Bishop, when, after the example of Thy Holy Apostles, he shall administer in this place the Holy Rite of Confirmation. Grant me, I beseech Thee, Thy heavenly grace, that I may partake of it with an undefiled body, a watchful mind, and a pure heart; that being strengthened with might by Thy Spirit in the inner man, I may never be ashamed to confess the Faith of Christ crucified, but manfully fight under His banner against sin, the world, and the devil, and continue His faithful soldier unto my life's end; through the same Jesus Christ our Lord, Amen. (*Altered and adapted from a prayer by Bishop G. W. Doane.*)

QUESTIONS.

1. Give some account of the second Confirmation service recorded in the New Testament.
2. In what respects did it differ from the first, as to place, people, time, and ministers?
3. In what four respects does it resemble the first service?
4. What extraordinary gifts accompanied the coming of the Holy Ghost in this case?
5. What are His ordinary gifts?
6. Why are these ordinary gifts the greatest?
7. What six things does S. Paul mention in Heb. vi. 1, 2 as necessary for all Christians?
8. How do we know that "the laying on of hands" here means Confirmation and not Ordination?
9. What should be our chief thought in coming to Confirmation — to do something, or to receive something?
10. Does God give His Holy Spirit in other ways besides Confirmation?
11. When God ordains a special way to receive "the manifold gifts" of His Holy Spirit, what would refusal on our part be?
12. Have we just as much need of this gift as the early Christians had?
13. Are we to expect that the Gift of the Holy Ghost will work any sudden change in us?
14. Why would it not be right to stop at Confirmation, or to say we are ready to be confirmed, but not ready to become communicants?
15. In what ways should we prepare for Confirmation?

Lesson XIII—The Christian Faith.

"ASHAMED OF ME!"

Read S. Luke ix. 23–27. *Learn* S. Luke xii. 8.

1—Necessity of a Right Belief.

The second thing promised at your baptism. A right belief is necessary to a right life. The man who does not believe aright cannot live aright. The man who puts "nots" into the creed is sure to take "nots" out of the Ten Commandments.

Sincerity in one's wrong belief will not counteract the evil effect of error. For instance, a man takes a train going north, sincerely believing it is going south. A family eats poisonous toadstools, sincerely believing they are mushrooms.

2—Necessity of a Whole Belief.

And our belief must be entire. "All the articles, etc." Articles means separate clauses. It is not

enough to pick out certain things in the Bible for ourselves and make them our Creed.

Holy Scripture calls the sin of picking and choosing one's own creed "heresy," that is, a choosing. See 1 Cor. xi. 19; Gal. v. 20, and observe with what other great sins it classes it.

But we must make a distinction between articles of faith and matters of opinion. While our promise in baptism requires us to believe "all the articles," etc., as necessary to a true faith and a holy life, the Church does not require of her lay people any minute confession of faith beyond these few foundation truths of the Creed.

We possess the Creed in three forms, the Apostles', the Nicene, and the Athanasian. The Nicene Creed was composed at the Council of Nice in A. D. 325, and completed at the Second General Council (Constantinople I.) in A. D. 381.

But the Nicene and the Athanasian Creeds contain nothing different from the Apostles' Creed. They are merely an enlargement or explanation of that Creed as it had always been held in the Church.

The simplest form of the Creed is found in Acts viii. 37. But this short confession means quite as much as the Apostles', or Nicene, or Athanasian Creed because, if we believe in Jesus Christ aright, we must believe in all that He taught and did, and ordained. The larger form of the Creed had its origin probably in the words appointed by our Lord for Holy Baptism. See S. Matt. xxviii 19.

3—The Creed and the Scriptures.

The Creed contains the sum and substance of the Bible in a very few words easily remembered. It is also the outline map of the Bible giving every part its due "proportion," in miniature. See Rom. xii. 6.

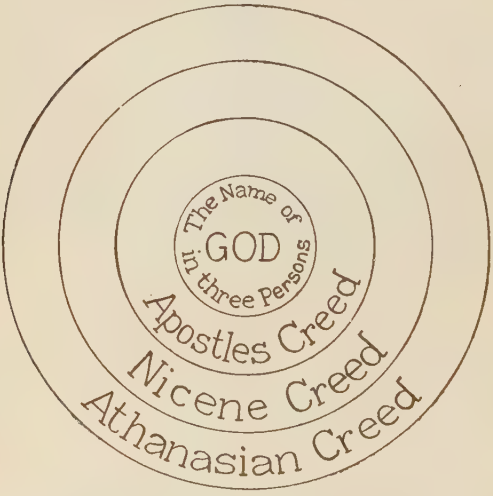
The Church has always taught the Gospel in this way. Our Lord commanded His Apostles to "teach," and not merely to write a book. See S. Matt. xxviii. 20; Acts ii. 42.

A short creed was an absolute necessity. Remember that for the first seventy years of the Church's history the New Testament was not fully written. And for

1,400 years and more, that is, until the invention of printing and of cheap paper, it was impossible to put the Scriptures into the hands of all.

The purpose for which Scripture was written afterwards is stated by S. Luke. See the first four verses of his Gospel. The Church to teach, the Scriptures to prove, is the rule of Scripture itself, and of common sense. See Acts v. 42; 1 Tim. iv. 11; vi. 2, 3.

The Baptismal Formula



And The Creeds

The reason why the Church now orders the constant recitation of the Creed in her public services is because it is a declaration of the whole Gospel. It makes the people familiar with the great foundation truths, and thus guards them against heresy and unbelief.

But to hold the Faith correctly is not enough. We must believe it "with all our heart." Nor is this enough. See Rom. x. 9, 10; and read what our Lord says in S. Mark. viii. 38.

QUESTIONS.

1. Why is a right belief so important?
2. Why is it not enough to pick out certain things in the Bible for ourselves, and make them our Creed?
3. How many forms of the Creed have we?
4. When did the Nicene Creed receive its present form?
5. What made these enlargements of the Creed necessary?
6. Why does the brief creed in Acts viii. 37 mean as much as any of these longer forms? Say the text also, and explain how much it means.
7. Which is the older, the Creed or the New Testament? Explain why.
8. For what purpose was the New Testament written?
9. What made a short "form of sound words" absolutely necessary in the Church?
10. Why does the Church order the Creed to be recited at every public service?
11. Why does she also divide up the year by a system of festivals and fasts?
12. Is it enough to hold the faith correctly and secretly in our hearts?
13. What must we do besides if we would be true to Christ?

Lesson XIV—God the Father Almighty.

"YOUR HEAVENLY FATHER FEEDETH THEM."

Read S. Matt. vi. 24 to end. *Learn* S. John xiv. 6.

1—God the Father.

In whom do we first declare our belief in the Creed? God has always been a Father. A God of love could not have existed from all eternity by Himself alone. From all eternity He has had a Son as an object of His love, His "beloved" Son, Jesus Christ.

But besides this, God is the Father of angels and men. Neither angels nor men have existed from all eternity, and so they are God's children, not by nature but by creation. God made them.

Then again, God is in a special and peculiar way the Father of Christians. He is "Our Father." For what makes Him this, see Gal. iii. 26, 27, and S. John iii. 5.

2—Almighty.

What next do we confess in the Creed concerning God? Heaven and earth have not existed always. They must have had a beginning. And so this earth with all its wonders and beauty should appear to us as a standing miracle, and a perpetual witness of God's Almighty power. See Rom. i. 19, 20.

But the visible world, and stars, and sun are not all that God made. See what the Nicene Creed adds to this article of the Apostles' Creed.

The Christian faith does not oblige us to believe that God made the visible things of the world in any particular way or within any particular number of years. All that Scripture or the Creed requires us to believe is that God made all things. How He made them the Christian faith does not tell.

God exercises His Almighty power also by what we call His providence. He preserves all things which He has made at every moment, and He watches over all His creatures. Read what our Lord says about this in S. Matt. vi. 25 to end; S. John v. 17.

Another way in which God is Almighty is by seeing and knowing all things. God sees my secret actions; God hears all my words; God knows all my thoughts. See Ps. cxxxix. We call this His omniscience.

3—The Father and the Son.

Yet God the Father did not make heaven and earth directly. He made all things by His Son. See S. John i. 1, 3; and it is only by or through His Son Jesus that we can know God to be our Father.

The Israelites did not know God by the name of Father. They knew Him only by the name Jehovah, that is, the self-existent One; "I am that I am" (Ex. iii. 13–16; vi. 3). It is Christians only who can say in all its fulness "We know Him," and "Our Father."

In order therefore to come to God as our Father we must come through His Son Jesus Christ. That is, we must come to Him, in His Church, and by means of those sacraments and ordinances which His Son has ordained for this very purpose. See S. John xiv. 6.

(This Sunday is sometimes called Mid-Lent Sunday; also Refreshment Sunday on account of the Gospel for the day.)

QUESTIONS.

1. Is it possible for a God of love to have existed for all eternity in utter loneliness?
2. Of whom besides is God the Father?
3. In what way are angels and men God's children?
4. Is there a still higher way in which men may become God's children?
5. Explain what is meant by "things visible and invisible" in the Nicene Creed?
6. How then should this earth with all its beauties and wonders always appear to us?
7. Does the Christian faith oblige us to believe that God made the visible things of the world in any particular manner, or within any particular number of years?
8. How besides does God exercise His Almighty power in the world of matter?
9. How is He almighty in the world of thought or mind?
10. Is God the Father the Maker of heaven and earth directly?
11. By what name did the Israelites know God?
12. How alone do we know Him to be our Father?
13. Say the text and explain what our Lord means.
14. If then we would really have God for our Father what must we do?

Review.

Lesson XV—Jesus Christ, His Only Son, Our Lord.

"I AM THE GOOD SHEPHERD."

Read S. Luke xv. 1–8. *Learn* S. John x. 11.

1—The Name of Jesus.

The Creed is really an enlargement of the baptismal formula, "in the Name of the Father, and of the Son, and of the Holy Ghost." It consists therefore of three parts, each part relating to one of the three Persons in the Trinity.

The human Name of God's Son is Jesus. Christ, or the Christ, is only His title (see First Sunday in Advent). Read how this Name was given, and by whose command, in S. Luke i. 21–32.

The name Jesus was a common one among the Jews. It was the same as Joshua in the Old Testament, and is so used in Acts vii. 45 and Heb. iv. 8. For other men of the name see Acts xiii. 6 and Col. iv. 11. This is another sign of our Lord's humility.

But the name had a great meaning—"God will save." As applied to our Lord it meant that he was the Saviour of the world. See S. Matt. i. 21 for the reason which the Archangel gave for this common name in our Lord's case.

There are three ways by which the Lord Jesus saves us. He saves us from the guilt of our sins by dying for us on the cross (Rev. i. 5). He saves us from the power of our sins by giving us power to put them away, and to live holy and pure lives (Rom. v. 10); making the drunkard sober, the liar truthful, etc. He will save us from eternal punishment hereafter, and will bring us in body and soul to Heaven. His own account of His work as the Good Shepherd in the Bible reading sums up all these ways very beautifully.

The Name of Jesus is now therefore one of greatest honour in spite of its being so common. See what S. Peter says about it in Acts iv. 12, and S. Paul in Phil. ii. 9, 10. Compare Is. ix. 6. There are two ways in which especially we should honour this wonderful Name; inwardly, by ever pleading it in our prayers; outwardly, by some sign of reverence, as bowing the head or knee when we use it or hear it used.

2—God's Only Son.

The Lord Jesus Christ is called the Only Son of God because no man or angel is a Son of God as He is. We are the sons of God by adoption; we are taken into a family to which we did not at one time belong. He is God's Son by nature, and in this sense His Only Son. See S. John i. 14, 18; iii, 16, 18.

This is expressed in the Nicene Creed by the words, "Being of one substance with the Father." See how our Lord claims this in S. John x. 30.

3—Our Lord.

See how the Nicene Creed declares the true Godhead of the Lord Jesus. "Very God" means true God, God indeed, as in I S. John v. 20. But observe that we

confess something more than that Jesus is God and Lord. He is "Our Lord." That is, He is our Divine Master. See what He Himself tells us in S. John xiii. 13 and S. Matt. xxiii. 8.

And if He is indeed "our Lord" we owe Him an absolute obedience in body and soul. We are bound to submit every thought to Him. We are His "bond-servants," though He permits us the honour of being His "friends" (S. John xv. 13, 14, 15).

It is our duty to make this confession, "Our Lord," in the Creed continually. Only let us remember His warning in S. Luke vi. 46 and S. Matt. vii. 21.

This Sunday is also called Passion Sunday, because our Lord now begins "to go up to Jerusalem" and to enter the dark shadow of His Suffering or Passion. See S. Luke xviii. 31, etc.

QUESTIONS.

1. **Out of what form of words did the Creed probably grow?**
2. How, and by whom, was our Lord's Name given?
3. **What did the Name, Jesus, mean in our Lord's case?**
4. In what ways does the Lord Jesus save men? Say the text.
5. In what special ways must we honour this saving Name?
6. **Why do we show special reverence for the Name of Jesus, and not for that of the Father or the Holy Ghost?**
7. Why is the Lord Jesus called God's "only" Son?
8. How does the Nicene Creed declare Christ's perfect oneness with the Father?
9. **What else do we confess in regard to the Lord Jesus besides that He is God?**
10. **What does our Lord Himself say about this, and the duty that flows out of it?**
11. To what part of our nature does this claim of Lordship extend?
12. How alone can any one become a true freeman?
13. How does the morning "Collect for Peace" explain this?
14. What warnings does our Lord give us in regard to calling Him our "Lord"?
15. Why has this Sunday been called "Passion Sunday"?

Lesson XVI—Suffered under Pontius Pilate, was Crucified.

"HE GAVE HIMSELF FOR ME."

Read S. Luke xxiii. 24–48. *Learn* Rom. v. 8.

1—Our Lord's Passion.

Passion, as applied to our Lord, means suffering. It has the same root meaning as "patience." See what our Lord was called in prophecy on account of His sufferings (Is. liii. 3).

These sufferings began at His birth and continued throughout His whole life. Born in an outhouse or stable, and laid in a manger; employed in His youth as a village carpenter (S. Mark vi. 3), His lot in life was always one of poverty (S. Matt. viii. 20). Entering upon His ministry at thirty (S. Luke iii. 23), His

first act was then also one of suffering (S. Matt. iv. 1–12).

But greater than all these were the sufferings of His mind. See S. Matt. xvi. 21; S. Mark x. 32–40.

This suffering reaches its climax in "the agony and bloody sweat." See S. Matt. xxvi. 38 and S. Luke xxii. 44. It was the mental agony that forced the blood through the pores of the body.

Then there were the sufferings of Jesus' heart, so full of love, yet so disappointed. See S. John i. 11; S. Luke iv. 29; xix. 14.

2—The Crucifixion.

But see the special sufferings to which the Creed directs us. Pontius Pilate was the Roman governor of Judæa in the time of the Emperor Tiberius.

At midnight arrested and taken before Annas. See S. John xviii. 13. Annas seems to have been the lawful high priest, though the Romans had displaced him in favour of his son-in-law Caiaphas.

Annas sends Him to Caiaphas. See S. John xviii. 24. Read of the insults He endured there (S. John xviii. 22; S. Matt. xxvi. 67, 68).

Now taken to Pilate. Read S. John xviii. 28–39. For the reason of this new trial see verse 31.

Pilate sends Him to Herod, the Roman governor of Galilee. In this way he thinks to escape his own responsibility. Read S. Luke xxiii. 6–13.

Now back to Pilate. Read of our Lord's sufferings here and His condemnation (S. John xix. 1–19).

The crucifixion that followed was probably the most painful punishment that could well be invented. As only hands and feet were pierced, and no vital part was touched, death came very slowly, and the torture for hours was terrible. Yet bodily pain was not the greatest of these sufferings. See S. Matt. xxvii. 46, and compare Ps. xxii. 1.

3—Prophecies.

Our Lord's sufferings under Pilate were foretold even in many minute particulars, many hundred years be-

fore. See especially the prophecies by David in Ps. xxxii.; by Isaiah l. and liii.; and by Daniel ix. 26.

Even the very method of Christ's death is accurately described. Read Ps. xxii. This was a thousand years before the event.

This is very remarkable in a prophecy by David. It describes minutely a method of punishment with which he was not familiar. Crucifixion was not practised by the Jews.

Our Lord Himself also had foretold that He should be "lifted up" like the serpent in the wilderness. Only in crucifixion could this type be fulfilled. See S. John iii. 14.

4—The Purpose of Christ's Death.

See what was the chief purpose of Christ's death as taught us by our Lord Himself. Read S. Matt. xxvi. 28, and compare what Isaiah wrote concerning His sufferings and death in Is. liii. 5. There was no other purpose for which He could suffer for He had never sinned, and He was the beloved Son of God.

Why Christ's sufferings should have been necessary to obtain God's pardon is a great mystery. But then the existence of sin is an even greater mystery. We can at least understand the Father's wonderful love in sparing not His own beloved Son for our sakes; and we can understand the wonderful love of Jesus in freely laying down His life for us. Read S. John x. 15, 18, and compare Rom. viii. 32.

QUESTIONS.

1. When did our Lord's sufferings begin?
2. Tell some of His sufferings in childhood and youth, and when He was thirty.
3. **What are the special sufferings to which the Creed directs us?**
4. When did the sufferings of Good Friday begin?
5. How was He insulted before Caiaphas?
6. Which of His judges alone tried to protect Him?
7. What did He endure before Herod?
8. What new sufferings under Pilate?
9. **What was the nature of crucifixion in its effect upon the body?**

10. But what was our Lord's greatest suffering?

11. If neither the life nor death of any other man was ever foretold, what does this show in regard to our Lord?

12. In what Psalm was His crucifixion described beforehand with wonderful accuracy?

13. What is there very remarkable in this prophecy as made by a Jew?

14. Can we ever fully understand the reason of Christ's death?

15. But what is there which we can understand concerning it? Say the text.

16. And if this is the case, what plain duty have we to Him who thus died for us?

Lesson XVII—The Third Day He Rose from the Dead.

"CHRIST IS RISEN."

Read S. Mark xvi. 1–15. *Learn* S. John xi. 25.

1—Our Lord's Resurrection.

It had been foretold long before that death had no power to keep him in the grave. See what the Nicene Creed says about this, and read especially Ps. xvi. 11.

Strangely forgetful of these promises, but still loving Him, see what the faithful women did on Easter morning. Read S. Luke xxiii. 50 to end.

See what the women found when they reached the sepulchre. Read S. Luke xxiv. 1–9. The linen swathing bands, stiff with the gum or ointments used in burials, lay just where the Body had been, but the Body itself was gone. No robber or enemy could have removed it in this way. How then could it have passed out? This was the wonderful thing which the disciples could not at first understand. The explanation was

that the Body was now "changed" (Phil. iii. 21); it was "a spiritual Body," and no material thing could bind it.

Twelve appearances of Christ after His resurrection seem to be recorded. The first five took place on Easter Day, the others later, during "the great forty days." These five are as follows: (1) To Mary Magdalene (S. Mark xvi. 9); (2) to the other women (S. Matt. xxviii. 9, 10); (3) to S. Peter (1 Cor. xv. 5; S. Luke xxiv. 34); (4) to two disciples at Emmaus (S. Mark xvi. 12, 13; S. Luke xxiv. 13–35); (5) to the ten Apostles at Jerusalem (S. John xx. 19–26).

The purpose of all these appearances is told by S. Luke in Acts i. 3. The different circumstances, and places, and times (a garden, a roadside, a fast-closed room, by the seaside, on a mountain, in the morning, in the afternoon, at night, in the early dawn, to women separately or together, to men separately or together, eating and drinking, speaking and touching), were plainly intended to give the fullest possible weight to the "many infallible proofs" that He was indeed "alive after His passion."

But these appearances were not made to everyone. He passed by many people in Jerusalem and Galilee, but they saw and heard nothing. See Acts x. 41.

2 — The Time of Christ's Rising.

There was something very remarkable about the time of Christ's rising. There was no haphazard even about this. It was ordered long centuries before. See what our Lord Himself says about His "time" or "hour" in S. John vii. 8, 30, and viii. 20; and compare Acts i. 7.

The Passover was an especially fitting time for our Lord's resurrection. See what a wonderful deliverance it commemorated (Ex. xii. 11–15), an escape from both slavery and death. Observe how Christ's resurrection does the same for us, only with so much fuller power — a deliverance for our souls as well as for our bodies (S. John xi. 25; 1 Pet. i. 3; 1 Cor. xv. 55, 56, 57).

3 — To What the Keeping of Easter Testifies.

The day on which Christ rose has been observed by a yearly festival in the Church from the beginning.

See 1 Cor. v. 7, 8. And as this day was also the first of the week, every first day of the week (Sunday) was kept as a "little Easter," thus taking the place of honour formerly given the seventh day (Saturday) or Jewish Sabbath. See Acts xx. 7; 1 Cor. xvi. 2; Rev. 1. 10.

See how keeping of the yearly Easter from the beginning, and of the weekly "little Easter," bears continual witness to the reality of our Lord's resurrection. If Christ had not really risen from the dead, if His body had turned to dust like that of any other man, it would have been impossible to get Christians everywhere from the beginning to keep this day, as they have done in every century.

Take some modern examples. If Charles the Second had not been restored to the throne on May 29, 1660, or if the Declaration of Independence had not been signed by the representatives of the American Colonies in Philadelphia on July 4th, 1776, it would have been impossible to persuade Englishmen and Americans everywhere in the world to observe those days every year.

4—Our Reasons for Rejoicing at Easter.

There are then two great reasons why we must rejoice on Easter Day: (1) Christ has proved to us His power to pardon our sins and enable us to forsake them; and (2) He has given us an example in His own Person of what He can and will do even for our dying bodies. See Phil. iii. 21; S. John xi. 25, 26; 1 John iii. 2.

QUESTIONS.

1. How had our Lord's resurrection been foretold?
2. What brought the women early to the sepulchre?
3. What did they find there?
4. **Why was it not necessary that the swathing bands should be unloosed, or the stone rolled away for Christ to rise?**
5. **On how many separate occasions is our Lord recorded as having "appeared" to His disciples on Easter Day?**
6. **On how many occasions later?**

7. What varied character did these occasions possess?

8. **What was the purpose of all these different appearances?**

9. What was there remarkable about the time of Christ's rising?

10. What was there in the Passover which made it especially fitting for the Resurrection?

11. How long have Easter and the weekly "little Easter" been observed in the Church?

12. How does this continual observance testify to the reality of the Resurrection?

13. Give some modern examples of the force of such testimony.

14. **Why did the resurrection of our Lord have such a prominent place in the teaching of the Apostles?**

15. What reasons have we for rejoicing on Easter Day? Say the text.

Lesson XVIII—The Resurrection of the Soul.

"HE THAT WAS DEAD SAT UP."

Read S. Luke vii. 11–17 *Learn* Col. iii. 1.

1—Two Resurrections.

Our Lord speaks of two resurrections. Read S. John v. 24–30. Observe that in verses 24 and 25 Christ is speaking of a present resurrection; "hath everlasting life," "is passed from death unto life," "the hour now is." In verses 28 and 29 the resurrection is wholly in the future; "the hour is coming," "shall hear His voice,' etc. Observe also that this second resurrection is of "all that are in the graves," that is, of dead bodies. The first is evidently that of dead souls.

2—The Necessity for a First Resurrection.

All men have the mark of death on their souls as well as on their bodies. All are "born in sin and the children of wrath," that is, deserving of punishment because of their actual sins. They are even already in their natural state, apart from Christ, "dead in trespasses and sins" (Eph. ii. 1). That is, our souls are as powerless in the struggle against sin as a dead body.

And there is but one Person and but one power that can bring us help and life. As our weakness and sinfulness came to us from "the First Adam" so "the Last Adam," who is also "the Lord from heaven," that is, perfect God as well as perfect man, can alone drive back in us the tide of sin and death (Rom. viii. 10, 11).

But this deliverance from death, and gift of life, must begin here in this world. There must be a resurrection of the dead soul, before there can be a resurrection of the dead body. Read what is said of those who "have part in the first resurrection" (Rev. xx. 6).

And so this present time, and not some distant age, is the real "Millennium." Read Rev. xx. 4, 6. In prophetic language a millennium, which is the Latin word for "a thousand years," does not mean a definite number but only a long period. Christ is now reigning, though "in the midst of His enemies" (Ps. cx. 2), and those who have "risen with Christ" are even now "reigning with him," in a very real way "conquering and to conquer" (Rev. vi. 2).

We lose much that would encourage us when we forget that Christ is now reigning. That reign is yet imperfect on earth, though it is already perfect in Paradise, and in Heaven. But one day it will be perfect for all (1 Cor. xv. 25).

3—How we Must Obtain "Part in the First Resurrection."

See what Christ Himself tells us. There are three ways: (1) S. John iii. 5; (2) iii. 14, 15, 16; (3) vi. 53, 54. First, by a new birth by baptism into the family and Kingdom of the Second Adam and of God; second,

by a true faith; third, by a constant partaking of "the Bread of Life" in Holy Communion. And if we are really "risen with Christ" in this way, see what will follow (Col. iii. 1–5).

QUESTIONS.

1. What two kinds of resurrection does our Lord speak of?
2. To what part of our nature does the "first resurrection" belong?
3. Where and when must the first resurrection take place?
4. Why is the first resurrection necessary?
5. Where alone can we obtain power to conquer in this life and death struggle?
6. Why does S. Paul speak of our Lord as "the Second Man" and "Last Adam"?
7. Is it possible for us to share in the second resurrection unless we have our part in the first?
8. How does all this explain to us the promised reign of Christ on earth for "a thousand years"?
9. Though Christ is indeed reigning now on earth, is His reign perfect?
10. Where is it already perfect?
11. When will His "Kingdom come" in all its fulness?
12. What are the three chief means by which our Lord teaches us we must obtain our "part in the first resurrection"?
13. And if we are really now "risen with Christ" what will we do? Say the text.

Lesson XIX—The Resurrection of the Body.

"I AM THE RESURRECTION AND THE LIFE."

Read 1 Thess. iv. 13 to end. *Learn* 1 Cor. xv. 51, 52.

1 The Second Resurrection.

Man can have no true immortality apart from the body. Man has never been a spirit like the angels. In fact he possessed a body before he possessed a soul. See Gen. ii. 7. An immortal man without a body is therefore an impossibility.

In its present condition this body is indeed the "body of our humiliation." See Phil. iii. 21 in the R. V. Yet in its present condition, it is a marvellous work of God, and capable of being "changed," "transfigured," "glorified," as well as the soul.

And the body which will be raised from the dead is the very body in which we are now living. We are

sure of this because Christ's resurrection is the pattern of ours, and the body which the Apostles saw, and handled, and heard, was the very body that had been born of the Virgin Mary, and nailed to the cross.

This does not mean that every particle of the buried body will enter into the risen one. We know by actual experience that a body can in some way be "the same," or "preserve its identity," at different ages, and yet have no physical matter in common.

We have another illustration of this identity or sameness in every seed that we bury in the ground. See how S. Paul uses this illustration in the lesson of the Burial Service (1 Cor. xv. 35–39).

And this is just as great a mystery as the resurrection of the body of a man. People are apt to think they know a great deal about matter because they can handle it, and examine it under the microscope. But they are mistaken. Matter is as great a mystery to us as spirit.

It is foolish of us to expect an answer to the question, "How can these things be?" With all the wonders of the material world about us, we may rather ask the question which S. Paul once addressed to King Agrippa (Acts xxvi. 8).

2—"A Spiritual Body."

S. Paul calls the body as it will be after its resurrection "a spiritual body." See 1 Cor. xv. 44. This does not mean that it has ceased to be a body, but that it is a "changed" body (52), elevated to a higher condition.

We have the perfect pattern of "a spiritual body" in our Lord after His resurrection. We saw in the lesson for Easter Day how again and again He called the attention of His Apostles to the reality of His risen body. It was no mere "spirit," He said, but a body of "flesh and bones" (S. Luke xxiv. 39).

Now it has the powers of a spirit in addition to the powers of a body. It can move and act as a spirit does. "Death hath no more dominion over" it (Rom. vi. 9). Unlike the body of Lazarus, it passed out of the graveclothes that bound it "hand and foot," though they were not "loosed."

And think how all this is of importance to us. Christ as the "Son of Man" is our complete pattern and "forerunner" in life and death (Heb. vi. 20). As it has been with Him, so shall it be with us "in all points." Read Phil. iii. 21 and 1 John iii. 2. Read also the list of "changes" which S. Paul gives us in his great chapter on the Resurrection; "incorruption," "glory," "power," "the image of the heavenly," "immortality" (1 Cor. xv. 42–55).

3—The General Resurrection.

Our Lord teaches us also that the resurrection will not be confined to the good. All will be raised in preparation for the Last Judgment. Read S. John v. 28, 29, and S. Matt. xxv. 21 to end.

S. Paul gives us one other striking feature of the General Resurrection. See 1 Cor. xv. 51 and 1 Thess. iv. 17. "Sleep" here means "die," as in the case of S. Stephen (Acts vii. 60).

And the great practical lesson about the Resurrection is that taught us in Rev. xx. 5, 6.

QUESTIONS.

1. **Can man be a complete being apart from his body?**
2. In what ways is our body even in its present condition a very wonderful and exalted thing?
3. How are we sure that it is our present body that will be glorified in the Resurrection?
4. **Does our resurrection mean that every particle of our present body will enter into the new?**
5. What illustration of this sameness amid change in the risen body does S. Paul give us?
6. **If God created such a marvellous thing as the human body, is there anything incredible in His making it still more glorious hereafter?**
7. Does "a spiritual body" mean a body that has ceased to be a body, and is now only a spirit?
8. What do we learn about this from the nature of our Lord's risen or "spiritual" body?
9. **But besides being still a real body, what powers of a spirit did our Lord's body possess after his resurrection?**

10. Name some of the changes which S. Paul tells us will take place, when our bodies cease to be "natural" and become "spiritual."

11. Will the bad as well as the good be raised from the dead?

12. What other striking features of the General Resurrection does S. Paul give? Say the text, where "not all sleep" means "not all die," as in 1 Thess. iv. 15, &c.

13. What is the great practical lesson taught us about the resurrection of our bodies in Rev. xx. 5, 6?

Review.

Lesson XX—Dead, Buried, Descended.

"THERE LAID THEY JESUS."

Read S. John xix. 30 to end. *Learn* Rev. xiv. 13.

1—Dead.

Death by crucifixion came very slowly. As only the hands and feet were pierced, and no vital part was touched, it was really death by torture. Sometimes the person did not die for days. But our Lord died at three o'clock (S. Matt. xxvii. 46, 50), after only six hours of suffering, thus showing how weak He had been made by the sufferings which preceded and followed His arrest.

The fact that He was really dead so soon was therefore very important. If He had been merely in a prolonged swoon, and not dead, then His restoration could not have been a resurrection. It is just

for this reason that S. John, who was the only disciple who remained to the end, is careful to tell us what happened later (xix. 31–38). This proved His death beyond a question. The flow of water and blood showed that the region of the heart had been pierced.

The flow of water and blood was remarkable for another reason. In death the circulation of the blood ceases. Therefore the event must have been miraculous.

2—Buried.

That our Lord was buried is one other important proof of the reality of His death. Read what importance S. Paul attaches to it in 1 Cor. xv. 4. See how this burial was done, and by whom (S. John xix. 38 to end).

Observe how the body was swathed in strips or cloths (not clothes) of linen, See S. John xix. 38, 39, 40. The embalming "mixture of myrrh and aloes, about an hundred pounds weight," was spread between each layer. Such a form of burial would have made any supposed rising from a swoon impossible.

This burial "with the rich" was also foretold. See Is. liii. 9, and compare S. Matt. xii. 40. This fulfilment is the more remarkable because it was not customary to bury at all those who had been crucified. The usual way was to leave them on their cross to be devoured by the birds and beasts.

3—Descended.

The preceding words have reference only to our Lord's Body. "Descended" is said only of His soul.

It is unfortunate that the word "hell" should have a double meaning in English. In the original of the New Testament there are two words in Greek translated by the same word in English: Hades, or, the place of departed spirits; and Gehenna, the abode of the wicked in body and soul after the Judgment Day (S. Matt. v. 29, 30; x. 28). The "hell" of the Creed is not Gehenna but Hades (literally "the unseen place").

But Hades is itself divided into two parts. See the names which our Lord gives to that portion of Hades

which is the abode of the faithful departed (S. Luke xvi. 22; xxiii. 43; and compare 2 Cor. xii. 4; Rev. ii. 7)

But Paradise or "Abraham's Bosom" is not Heaven. We know this from S. John xx. 17. See also what S. Peter said about such a saint as David (Acts ii. 34).

And Christ had a definite purpose in this journey to Paradise. See 1 Pet. iii. 19, and Col. ii. 15.

And in all these acts, in death as well as in life, the Lord Jesus is our perfect pattern. Here is their great practical value to us. Where He has led the way, we need not fear to follow. Compare the collect for Easter Even.

QUESTIONS.

1. What was the character of a death by crucifixion?
2. For how many hours did our Lord linger in agony on the cross?
3. **What made it exceedingly important that Christ's death should be absolutely certain?**
4. **What facts does S. John record which put His death beyond a doubt?**
5. Was there anything remarkable in water and blood flowing from a dead body?
6. How does the manner of our Lord's burial also testify to the reality of His death?
7. Describe how and by whom the burial was performed.
8. What was there remarkable in the fact that our Lord was buried in a rich man's sepulchre?
9. **What part of our Lord's nature was it that "descended," etc?**
10. What two words in Greek are translated by the word "hell"?
11. Which of these is meant by "hell" in the creed?
12. **What was the purpose of our Lord's journey to Paradise?**
13. **What practical purpose is secured to ourselves by knowing what occurred to our Lord between Good Friday and Easter Day?**
14. In what cheering words has this purpose been declared to us by "a Voice from Heaven"? Say the text.

Lesson XXI—He Ascended into Heaven.

"I ASCENDED UNTO MY FATHER."

Read S. Luke xxiv. 36 to end. *Learn* Acts vii. 55.

1—The Ascension.

Suppose our Lord had not visibly "ascended into heaven," but instead had gradually ceased to "appear" or to "show Himself" to His disciples. In that case people would have been tempted to say that these "appearances" were unreal, and that His resurrection was unreal. It was evidently for this reason that He appointed the time and the place for His ascension. See S. Luke xxiv. 50; Acts i. 3, 12.

Our Lord's ascension seems to have been in the presence of His Apostles only. Read how, and with whom, He had been employing the forty days since His Resurrection (Acts i. 3), and what He was doing when He was parted from them (S. Luke xxiv. 50, 51).

It was plainly no mere spirit that thus ascended, but the whole Man Jesus. He ascended in that same body in which He had been born, and which "a cloud" at

length hid from them. Compare Ex. xvi. 10; 1 Kings viii. 10; S. Luke ix. 34.

Think what "joy among the angels of God" there must have been when He returned to the Father from whom He had "come forth." See how S. Peter suggests to us the adoring wonder of the angels at what He had done (1 Pet. i. 12).

See also how all this was foretold and shadowed forth. Read Ps. xxiv. and lxviii. 18; and 2 Kings ii.

Our Lord gave reasons for His ascension. See S. John xiv. 2; xvi. 7; xvii. 5. Why His visible presence in Heaven should be necessary to accomplish this we cannot tell.

2—Paradise and Heaven.

Observe here how clearly marked is the distinction between Paradise and Heaven. See what our Lord said to Mary Magdalene after He returned from Paradise (S. John xx. 17), and what S. Peter said about one of God's saints whose soul had then been in Paradise for a thousand years (Acts ii. 34).

On the other hand, Heaven is the final abode of men in body as well as in soul, after the Resurrection and the Judgment. Read 1 Thess. iv. 16, 17, and compare what is meant in Heb. vi. 20 by calling our Lord in His Ascension our "Forerunner." Say the text.

And all this wonderful future was distinctly promised to us by our Lord Himself. See S. John xii. 26; xiv. 2, 3; xvii. 24. He will withhold nothing from those who love Him. If the Lord Jesus is, as He tells us, "preparing a place" for us, we must be preparing ourselves for the place.

QUESTIONS.

1. What makes the record of our Lord's Ascension so important as a witness to the reality of His Resurrection?
2. **What minute care did the Lord Jesus take in regard to His Ascension?**
3. Who alone seem to have been present at the Ascension?
4. **What token of his love did our Lord give them as He was parted from them?**

5. What token of the reality of His body did He give them at His Ascension?

6. If angels sang praises and wondered at His birth, what may we think of them as doing at His Ascension?

7. **What reason did the Lord Jesus Himself give for His Ascension?**

8. How do we know that Paradise is "a place" distinct from Heaven?

9. For what part of man's nature alone is Paradise "prepared"?

10. For what purposes are souls detained there?

11. **For whom, and for what purpose, is the Lord Jesus now "preparing a place" in Heaven?**

12. How did He Himself tell us of these things?

13. What does one of our collects say?

14. **And having such hopes what should be our daily thoughts and life?**

Lesson XXII—And Sitteth on the Right Hand of God the Father Almighty.

"ON THE RIGHT HAND OF GOD."

Read Rev. v. 6 to end. *Learn* 1 S. John ii. 1.

1—Christ's Kingship in Heaven and Earth.

That which "ascended into Heaven" was not the divine nature of our Lord. As the Eternal Son of God He was always "in the bosom of the Father," even during the days of His humiliation as "the Son of Man." See S. John i. 18; iii. 13. That which ascended was the human nature which was born of the Virgin Mary, that perfect manhood which He took in common with us all.

But the Lord Jesus not only ascended. He now "sitteth," etc. See Col. iii. 1. This is called Christ's

"session," or sitting, because the conflict is over, the victory is won and the Victor is now on His throne; "King of kings and Lord of lords" (Rev. xix. 16).

Try to realize how great this kingdom is over which Christ is now "sitting" as King. The numberless stars and suns in their ordered motions, the powers of light and electricity, the sunshine and rain, all vegetable and animal life. "By Him all things consist" (Col. i. 17).

But above plant, and animal, and star, and sun, are those greater creatures of His power: in Heaven, angels and archangels; and in Paradise, the spirits of all the departed faithful. Over these Christ is even now reigning absolutely as King. See 1 Peter iii. 22.

Then also His kingdom is on earth. But here it is not yet in its fulness, and so we must constantly pray that it may "come." See Eph. i. 22, and compare His own claim in S. Matt. xxviii. 18.

And the important thing for us to remember in all this is, that this same "King of kings" is our very human Brother. Even at this moment He is not only God but Man, bone of our bone, flesh of our flesh.

For a practical illustration of Christ's present kingship, see what strength it supplied to the first Christian martyr (Acts vii. 55, 56). Observe, too, how, in this case, sitting is changed to standing, as expressing the thought of almighty help in time of need.

2—Christ's Priesthood in Heaven and Our Priesthood on Earth.

But the Lord Jesus is even more than our King. He is also our great High Priest. Though His sufferings ended on the cross, His work is unending. As our Brother Man He is forever pleading for us before the Father those wound marks which still linger in that perfect body, because they are signs of undying love. See Rev. v. 6.

And while the Lord Jesus is our High Priest in Heaven, all Christians are priests of God on earth. While the Lord Jesus, our Brother Man, "sitteth at the right hand of the Father," and "ever liveth to make intercession for us," He has admitted us to a share in that same priesthood on earth. See 1 Pet. ii. 5.

But because all Christians are, or should be, priests to God, it does not follow that there are not some of these ordained for a special purpose. Just as in the Jewish Church, some are "chosen" and "ordained" to be the leaders of the larger or lay priesthood. See S. John xv. 16; xx. 21.

This "holy priesthood" is bestowed upon every Christian by his baptism, and by the laying on of hands in Confirmation. This should always be regarded as a very real ordination or "unction," to a very real ministry. See 1 John ii. 20.

But these "spiritual sacrifices" can only be accepted in one way. See 1 Pet. ii. 5. All acts of man are imperfect without the cleansing power and merits of Christ, and apart from His perpetual intercession in Heaven. See S. John xiv. 6.

And it is in the Holy Eucharist especially that Christians exercise this part of their "holy priesthood." See the words in the office for Holy Communion, beginning, "And here we offer and present," etc. Here then is our greatest encouragement. While Christ is our mighty Helper at God's right hand, sitting on the throne of the universe, let us not forget that He is also our Merciful High Priest and Human Brother, who knows all our temptations and weaknesses. Read Heb. iv. 14, 15, 16.

This Sunday is popularly called Rogation Sunday, because of the Rogation fast days in the week following, and because of the gospel for the day, which teaches us about the duty of "rogation," that is, asking, "in Christ's Name." See "Table of Feasts" in the Prayer Book.

QUESTIONS.

1. In what nature did our Lord ascend into Heaven?
2. What is meant by Christ's "Session"?
3. What is meant by "the right hand of God"?
4. Name some of the divisions of that kingdom in heaven and earth over which the Lord Jesus is now reigning, at God's right hand.
5. If Christ is actually reigning now, why do we pray "Thy Kingdom come"?
6. **What important truth in regard to the nature of Him who sits at God's right hand must be always kept in mind?**

7. **What great example have we in Holy Scripture of the power which this truth will bring us in time of need?**

8. Why does it seem probable that the Lord Jesus appeared to S. Stephen as "standing"?

9. **What other office has the Lord Jesus in Heaven besides that of "King of kings"?**

10. **How have all Christians on earth a share in this priesthood of our Lord?**

11. But because all Christians are priests, does it follow that there is not a special ministerial priesthood also on earth?

12. What sacrifices must we offer continually to God?

13. Why must every such sacrifice be offered "through Jesus Christ," the great High Priest?

14. **In what great service may we be sure of our prayers and gifts being acceptable to God?**

15. What are the chief things we have learnt in this lesson? Say the text.

Lesson XXIII—The Life Everlasting.

"IN THE GLORY OF HIS FATHER."

Read Rev. xxii. 1–16. *Learn* S. John x. 27, 28.

1—The Life Everlasting.

Observe the words that precede this article of the Creed. "The Life Everlasting," or, as the Nicene Creed has it, "the Life of the world to come", must be taken in connection with these preceding words. It is not merely a life in the soul. It is therefore not a life on which we can enter fully at death. It is a life in the body, a human, and not merely an angelic life. See what S. Paul's hope was in Phil. iii. 11.

And if there is an eternal life, we must remember there is also an eternal death. It is the Lord Jesus who tells us most plainly concerning His desire that all should receive life. See S. John iii. 16, 17; x. 10;

S. Matt. xviii. 14. And it is the same most merciful lips that declared in language more distinct than that of all His Apostles and Evangelists, the end of those who reject Him. See S. Mark ix. 42–49; S. Matt. xxiv. 51; xxv. 31, 41.

But so long as we are on our trial in this world, we may pass from death unto life. Our Lord tells us how this may be done in S. Luke xv. 17, etc.

2—The Joys of Heaven.

How great and wonderful the fulness of eternal life will be is now beyond our utmost thought. See what S. Paul says in 1 Cor. ii. 9.

We learn much concerning the joy of Heaven by thinking what will not be there. See Rev. xxi. 4, 27. Then we learn much by remembering who our companions there will be. Read Rev. xxi. 9 to end.

Besides this, we shall have as our friends those glorious beings whom we know as angels. These are even now our fellow-worshippers and helpers. See the collect for S. Michael and All Angels, and the preface to the Sanctus ("Holy, Holy," etc.) in the Holy Communion.

But the chief and crown of all the joys of Heaven will consist in one thing. See Rev. xxii. 4. This is called the Beatific Vision. Compare S. Matt. v. 8 and 1 S. John iii. 2. If, then, we really "believe in the life everlasting," what a difference it will make in our lives.

QUESTIONS.

1. What do the preceding words of the creed tell us about the life everlasting?
2. **Can we receive the fulness of everlasting life immediately when we die?**
3. **Where must we begin to receive this everlasting life?**
4. What does our Lord say about this?
5. Give some of the words in which our Lord tells us His longing desire that all souls may have everlasting life?
6. Did our Lord leave to His Apostles the burden of telling the world that there was an everlasting death?
7. Is it always possible in this world to pass from death unto life?

8. How does our Lord tell us this alone can be done?

9. Who alone will not receive everlasting life?

10. Would it be possible for a bad man to be happy in Heaven?

11. **Why can we not now understand fully in what the happiness of Heaven will consist?**

12. In what ways does our Lord encourage us to think much about Heaven? Say the text also.

13. **Who will be our companions and friends there?**

14. **But what will be our greatest joy in Heaven?**

15. If our Lord needed the constant thought of "the joy set before Him," what shall we say of ourselves?

Review.

Lesson XXIV—I Believe in the Holy Ghost.

THE DAY OF PENTECOST.

Read S. John xvi. 1–16. *Learn* S. John xiv. 26.

1—The Holy Ghost is God.

See what the Nicene Creed says about the Holy Ghost. "The Lord" means Jehovah, God. With the Father and the Son He has been God from all eternity.

Ages before He took up His abode in the Church at Pentecost, the Holy Ghost was in the world. See Gen. i. 2. It can be said of Him as it was said of Christ in S. John i. 3.

And besides His work in "creation and preservation," the Holy Ghost has always been "the Giver of Life" to the soul as well as to the body. See Num. xi. 25–30; Ps. li. 11; Is. xi. 2, 3.

But the greatest work of the Life-Giver before Pentecost was when He took the place of an earthly father

to bring about the wonderful birth of the Lord Jesus. See S. Matt. i. 20.

2—The Day of His Coming.

It is very remarkable how God showed His approval of the old liturgic, or ritual, year by connecting the chief events of Christ's life with the great feast days. The resurrection took place at the Passover, and though the Lord Jesus ascended forty days later, that is, ten days before the next great feast, it was not until "Pentecost was fully come" that the Holy Ghost descended (Acts ii. 1, etc).

Pentecost is the Greek word for "Fiftieth." For the original reason for its observance in the Jewish Church, see Deut. xvi. 9–13; Ex. xix. 1; Lev. xxiii. 15.

And there was another very practical reason for the choice of Pentecost for the descent of the Holy Ghost. This was the fact that Jews from all lands came to Jerusalem then as they could not come in winter or early spring. See Acts ii. 5, 9, etc.

3—How the Holy Ghost Came.

See with what visible signs the Holy Ghost descended. Read Acts ii. 2, 3, and compare S. Matt. iii. 16. By way of contrast think of the scene on Sinai (Ex. xix. 12, 16, 19), and see Heb. xii. 18, etc.

Observe also what the immediate effect of the coming was in the Apostles themselves. See Acts ii. 4.

But there was even a greater effect than these miraculous ones. Contrast the courage of the Apostles now, fearless of persecution and death, with their cowardice and timidity before, and even after, the resurrection (Acts iv. 13, 19, 31). Compare also the Proper Preface for Whitsunday in the Prayer Book.

And there was something which made this coming of the Holy Ghost different from every previous coming of His to men. Before this He came only for a time to separate individuals here and there, to a prophet, or a king, or a psalmist. Now He comes to the whole Church or Society of Christ, to fill it with life, and to "abide" in it "for ever." See S. John xiv. 16.

It follows that the Holy Ghost can always be found in the Church. There never can be a time when "a

new Pentecost," or "a new Church," is needed any more than "a new Christmas," or "a new Incarnation."

4—The Work of the Holy Ghost.

The first work of the Holy Ghost was to give "power" to the men whom our Lord had "chosen" and trained for the sacred ministry. See S. Luke xxiv. 49 and Acts i. 8. The Lord Jesus as the Son of Man had thus Himself received both authority and "power" from the Holy Ghost. Acts x. 38, and compare S. Luke iii. 22; iv. 18.

It was by the Holy Ghost also that Christ, after His resurrection gave the "authority" of these offices to those "whom He had chosen." See S. John xx. 21, 22. But it was not until Pentecost that they received from the same Holy Ghost "power" to fulfil this ministry.

It is by the Holy Ghost also that certain of Christ's ministers were inspired to give the Church those writings which we call the New Testament. See what is said about this by two Apostles (2 Tim. iii. 16; 2 Pet. i, 21), and compare what the Nicene Creed says.

Again, it is by the Holy Ghost that "outward and visible signs," like the water of Baptism, become life-giving "means of grace." See 1 Cor. xii. 13; S. John vi. 63; Acts viii. 14–20; xiii, 2, 3, 4; 2 Tim. i. 6.

Again, it is the Holy Ghost who brings home to us our sin (S. John xvi. 8); helps us in prayer (Rom. viii. 26, 27); gives us loving thoughts (Rom. v. 5); encourages, strengthens, guides, and teaches us our duty to Christ and His Church (S. John xiv. 26; xv. 26).

Again, we must remember that the Holy Ghost is "the Spirit of Christ." It follows that He can never bid us do anything contrary to what Christ has already taught us in His Church and Gospel. See S. John xiv. 26; xvi. 13, 14.

Finally, we must always think and speak of the Holy Ghost as a "Person" (as "He," and not "It"). He is not only "a power" or "an influence," but the Third Person in the Adorable Trinity.

We should therefore pray to the Holy Ghost, and trust in Him, and love Him, as we do the Father, or the Lord Jesus. What does our Lord say of Him in the

text? Remember, therefore, and use frequently, the petition of the Prayer Book and the Psalter, "Take not," etc. (Ps. li. 11.)

QUESTIONS.

1. What was the work of the Holy Ghost before His coming at Pentecost?
2. What was His work in the Incarnation or "flesh-taking" of our Lord?
3. **What was there remarkable about the particular day on which the Holy Ghost came to the Church?**
4. What is the meaning of Pentecost, and why was it so called among the Jews?
5. **What very practical reason was there for the beginning, or birth, of the Church on this day?**
6. What is our English name for Pentecost?
7. With what outward signs did the Holy Ghost come to the Apostles?
8. What were the immediate effects of His coming?
9. **In what respect did this coming of the Holy Ghost differ from all His previous comings?**
10. **Can there, then, be ever any need for "a New Pentecost"?**
11. What is the work of the Holy Ghost in the Christian Ministry?
12. What is the work of the Holy Ghost in the sacraments?
13. What besides does the Holy Ghost do for each one of us?
14. **Can the Holy Ghost ever teach us to do anything different from the commands of Christ?**
15. **How should we always feel and act towards the Holy Ghost?**

Lesson XXV—The Holy Trinity.

"I AM THE LIGHT OF THE WORLD."

Read S. John xiv. 1–18. *Learn* S. Matt. xxviii. 19.

1—The Holy Trinity a Mystery.

Trinity means literally "threeness" or "three in one." There are three distinct Persons in the Godhead, and yet there is only one God.

It was the Lord Jesus who first made known to us the fact that God is not only one but three. He stated it most clearly when He gave His Church the form of words by which everyone was to be baptized, and made a member of God's family. See Matt. xxviii. 19.

The Trinity of Persons in one Godhead is the greatest of all mysteries. A mystery is something which we cannot understand, and which is nevertheless a great fact or truth. But then the truths of religion are not the only mysteries of life.

For instance, we believe in endless time and endless space, yet we cannot understand how these things can

be. We believe that plants and animals have what we call "life," and that we ourselves have "souls," yet no one has ever seen a soul, and we cannot explain what life is, even in a blade of grass.

It is then most reasonable that the nature of God should be a mystery to us. If we could fully understand the nature of God we should ourselves be God. See S. Paul's account of this mystery in 1 Tim. vi. 15, 16.

2—Jesus Christ is God.

For examples of Christ speaking as God, see S. John x. 30; xiv. 9. In S. John v. 19 He claims to be almighty, and in S. Matt. xviii. 20, omnipresent. In S. John v. 22 and S. Matt. xxv. 31, etc., He declares that He will judge all men. It is God alone who can do all or any of these things.

Scripture elsewhere is full of declarations of the Godhead of the Lord Jesus. See S. John i. 1, 2, 3; 1 John v. 20; Col. i. 17; Heb. i. 3, 4.

3—The Holy Ghost is a Person, and is God.

It is important to remember that the Holy Ghost is as really a distinct Person in the one Eternal Godhead as the Father or the Son. Our Lord always speaks of the Holy Ghost as "He" and "Him." See S. John xiv. 16, 26; xv. 26· xvi. 7, 8, 13. (See also the lesson for Whitsunday.)

4—The Holy Trinity a Mystery of Light and Love.

The nature of God as revealed in the Holy Trinity is indeed a mystery, but it is a mystery of light, not of darkness. See what S. Paul says about these great truths of the Gospel in Rom. xvi. 25, 26.

It is also a mystery full of the love of God. It is impossible to think of a God of love as being alone from all eternity. Before the worlds, before men and angels, God must have always had an object of His love.

It follows that the revelation which Christ gives us concerning the Holy Trinity makes the mystery of God's nature clearer and more reasonable, instead of

darker and more difficult. It is still indeed a mystery, but it is a mystery of light and love.

And possessing this light, two plain duties necessarily follow. First, we must love Him who is so full of love, Father, Son, and Holy Ghost. And in order to know Him we must love Him. See 1 John ii. 3, 4. Then in the second place, see what the collect for Trinity Sunday says about worship.

QUESTIONS.

1. What is the meaning of the word "Trinity"?
2. In what great form of words did our Lord reveal to us the truth concerning the Holy Trinity? Say the text.
3. What is the meaning of a mystery in religion?
4. **What is the greatest of all mysteries?**
5. **Give some examples of mysteries in common things.**
6. Why is it reasonable to expect mystery in the revelation of God to man?
7. Give some examples of the Lord Jesus claiming to be omnipotent and omniscient.
8. Who alone can do these things?
9. **How does the Lord Jesus teach us that the Holy Ghost is a distinct Person in the Godhead?**
10. **Does the revelation of three eternal Persons in the Godhead make the mystery of God more difficult or less?**
11. Can we really think of a God of love as being solitary from all eternity?
12. **What is the difference between knowing about God and knowing God?**
13. What other duty follows directly from our knowledge of God as Father, Son and Holy Ghost?

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251 FOURTH AVENUE
1908

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Lesson XXVI—Preface and First Commandment.

"A NEW COMMANDMENT I GIVE UNTO YOU."

Read S. Matt. vii. 21 to end. *Learn* S. John xiv. 15.

1—"The Ten Words."

"The Ten Words" is the name given by the Jews to the Commandments. As given in the Church Catechism, and in the office for Holy Communion, the Commandments differ slightly in wording from the version in our Bibles. This is because they are taken from an older translation of the Bible than that of our Authorized Version.

One of the most remarkable things in the Ten Commandments is their brevity. They cover every possible duty to God and man, and yet, as compared with the laws of false religions, or the laws of all nations, they are so short and simple that the youngest child can learn and understand them.

FIRST SUNDAY AFTER TRINITY.

Another remarkable think is their perfection. They have existed in their present form for more than 3,000 years, and yet no change has ever been suggested for their improvement. Regarded in this light alone, they are a miracle of divine wisdom.

2—The Keeping of the Commandments.

Observe how clearly our Lord speaks about the absolute necessity of keeping these Commandments if we would be saved. See S. Matt. vii. 21; xix. 17.

See again how, instead of making the Commandments easier, Christ makes them more difficult. In His sermon on the Mount and elsewhere, He shows us that obedience to the letter or form is not enough. Read S. Matt. v. 21, 22.

But obedience alone cannot save any one. Present obedience could not make up for past disobedience. See the parable of the Unmerciful Servant in S. Matt. xviii. 21, etc.

Two things are necessary for salvation: (1) Obedience to God's Commandments which is summed up in one word. See Rom. xiii. 10. (2) The grace of Christ giving pardon for the past, and power to overcome temptation in the present. Salvation is not merely being taken up into Heaven.

3—The Motive God Gives us to Keep Them.

Observe what God said when He republished the Ten Commandments to His chosen people. He does not address them as if He were a hard taskmaster or tyrant, bidding them obey, or else suffer the penalty. See Ex. xx. 2 and compare xix. 3, etc.

But see what far greater thing God has done for us. Read S. Luke i. 74, and think how much mightier our enemies are than any earthly tyrant (1 Cor. xv. 26). What does the text say about this?

4—The First Commandment.

The first way to fulfil this Commandment is to believe in God. See how the First Commandment is explained in the "Duty towards God," down to "with all my strength."

"It is He that hath made us, and not we ourselves."

That is what this visible world, clouds, stars, mountains, sunshine, grass, flowers, trees, man himself with all his wonderful powers of body and mind, cry out to all who will listen. See Ps. c. 2, and compare Rom. i. 20.

And God has made Himself known to us in clearer ways than in what we call Nature and the conscience. God's nature and character, His power and His love, are now revealed as they never were before. See such statement as S. John i. 14, 17, 18; xiv. 9, 11; Heb. i. 1, 2.

It follows also that if we believe in God we must fear Him. This holy fear is one of the seven chief gifts of the Holy Spirit. See Is. xi. 2, and compare what Solomon says about this holy fear in Prov. ix. 10.

But we must love God as well as fear Him, if we would keep this commandment truly. See what our Lord calls our duty to God in S. Matt. xxii. 37, 38.

And there is one infallible test of love. See what our Lord says in S. Luke vi. 46; S. John xiv. 15.

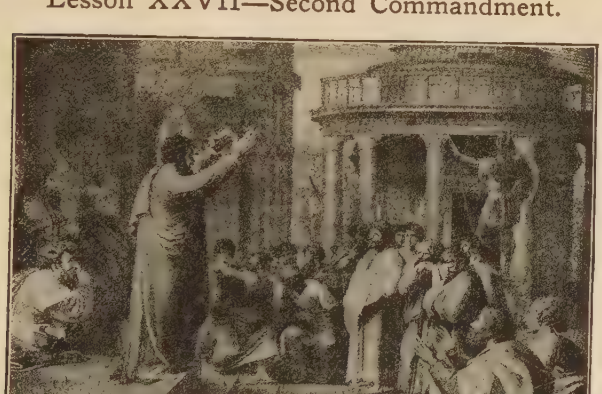
Finally, remember that this love of God will not grow of itself. It must be cultivated by meditation on, and thanksgiving for, God's goodness (see the "General Thanksgiving" in the Prayer Book); by definite acts of prayer for charity or love (see collects for Quinquagesima and 6th Sunday after Trinity); and especially by coming frequently to the Holy Communion, the great sacrament of God's love.

QUESTIONS.

1. In how many places in the Prayer Book do we find the Ten Commandments?
2. For what purpose are they put in the office for Holy Communion?
3. **What is there so very remarkable in the Ten Commandments as compared with all other laws in the world?**
4. **What does our Lord say about the necessity of keeping the Ten Commandments?**
5. What instruction did our Lord give us as to how to keep them?
6. What two things are necessary in order that we may be saved?

7. **What greater reason for keeping God's law have Christians than the Jews had?**
8. How is the First Commandment explained in the "Duty towards God"?
9. Because God is so good and loving, is that any reason why we should not fear Him?
10. What kind of love must we give to God?
11. **If we put God first in our love, will this make us love our neighbour less or more?**
12 **What is the one simple and infallible test of all true love of God?**
13. Will the love of God grow of itself, and if not, in what ways must we cultivate it?

Lesson XXVII—Second Commandment.



"HE BEHELD THE CITY FULL OF IDOLS."

Read Acts xvii. 16–32. *Learn* Phil. ii. 10, 11.

1—False Worship.

The First Commandment has to do with our belief; the Second with our worship. In the First we are required to worship only the true God. In the Second we are forbidden to worship the true God in a false way. And the making and worshipping of images or pictures of God is the chief of these false ways.

But there are other idols besides those of wood and brass. See Col. iii. 5. Anything that we love more than God, whether it be money, or fame, or pleasure, or some person, becomes an idol in the heart.

There is one seeming exception to this Commandment. There is one Image of God that we may worship, and only one. See 2 Cor. iv. 4; Col. i. 15; ii. 9; Heb. i. 3. That was God's real answer to men's ignorant longing for some outward representation of God.

What does the text say about the worship of Jesus as God?

But idol worship is not the only thing forbidden by this commandment. It is not enough to worship the true God, we must worship Him in the right way. People break this commandment when they make ways of their own for worshipping God. See S. John iv. 22. There were doubtless many "good Samaritans" in our Lord's day, nevertheless the effect of such worship in the end was then, and is still, to produce irreverence, indifference, and unbelief.

2—True Worship.

Whom we must worship. See the explanation in the "Duty towards God," down to "call upon Him."

How we must worship. Our Lord lays down the rule in S. John iv. 24. Observe there are two ways, both of them equally necessary. "In spirit" means with the heart, sincerely and earnestly, and not merely by words and forms. "In truth" means in the true way, the way that God has appointed in His Church, and not the way of one's own selfish will or private fancy.

And this worship includes outward worship as well as inward. Our bodies are God's just as truly as our souls. See therefore the rule which S. Paul lays down in 1 Cor. vi. 20. See also the rules which the Church lays down in the various rubrics.

Holy Scripture is full of examples of this "worship in spirit and in truth." Abram (Gen. xvii. 3); David (Ps. xcv. 6); Daniel (Dan. vi. 10); S. Peter, S. Paul, and others (Acts ix. 40; xx. 36; xxi. 5; Eph. iii. 14).

But there is one supreme example of this close combination of outward worship and inward. See how He knelt on the ground, and even "fell on His face" (S. Luke xxii. 41; S. Matt. xxvi. 39).

3—Thanksgiving, Trust, Asking.

There are three other things, besides simple "worship" or adoration, which the Church, in the "Duty towards God," tells us this Commandment requires. What is the first of these? See the things named in the "General Thanksgiving," especially the last, and

ask yourself if you always remember to "give thanks" in your daily prayers, and at your meals.

But it is in the Holy Eucharist that God has provided for us the chief act of worship and thanksgiving. In fact Eucharist means "the giving of thanks." (See the Lesson for the Third Sunday before Advent.) If confirmed, are you careful to give God thanks in that one best way which He has appointed for the purpose?

Observe also the order of the four things required by this Commandment. First and highest, simple "worship," then "thanksgiving," then the putting of our "whole trust in Him," then last, "calling upon Him," that is, asking Him for favours and blessings. Many people fancy that this last is all there is in worship. But we may become utterly selfish even in our prayers, unless we make giving to God more important than asking from Him.

4—God's Jealousy.

The Second and Third Commandments are peculiar in that each contains a threat for disobedience. The reason seems to be that so many people treat the duties of public worship, and of honouring God's Name, so very lightly that the sin needs a special warning.

This is one reason why the history of the Church of Israel is given to us so fully in the Bible. The dispersion of the ten Northern tribes, and the captivity of the other two, were the direct result of their breach of these two Commandments. See 2 Chron. xxxvi. 14, etc., and compare Ex. xxxii.; Num. xxxv.

QUESTIONS.

1. **What is the difference in teaching between the First and Second Commandment?**
2. Is there one, and one only, Image of God that we may worship?
3. Is it wrong to make a picture or image of the Lord Jesus?
4. Is there anything else forbidden in this Commandment besides the actual worship of graven or molten (that is, wood, or stone, or metal) images?
5. But besides forbidding worship of false Gods,

and the false worship of the true God, what does our Lord teach us that this Commandment requires?

6. **What great rule does our Lord lay down about true worship?**

7. **What is meant by worshipping "in spirit"?**

8. **What is meant by worshipping "in truth"?**

9. **What examples have we in Holy Scripture to show us that true worship includes the body as well as the soul?**

10. Why should giving of thanks be always part of true worship?

11. What service has our Lord provided for the special purpose of thanksgiving?

12. Why have the Second and Third Commandments a threat attached to each of them?

13. What does God mean when He speaks of Himself as "jealous"?

14. How does history and our own experience show that God fulfils His threat?

Lesson XXVIII—The Third Commandment.

"IN THE NAME OF JESUS CHRIST OF NAZARETH."

Read Acts iii. 1–17. *Learn* Phil. ii. 9.

1—Perjury.

The worst breach of this Commandment is false swearing or perjury. Perjury is calling God to witness that something is true which we know to be false. For two notable examples of this sin in Christians see S. Matt. xxvi. 69, etc., and Acts v. 1–12.

But though a false oath is always wrong, we are not forbidden to take an oath when required to do so by the law of the State. Our Lord Himself gives us an example of doing so in S. Matt. xxvi. 63, where "I adjure Thee" means, "I put this on Thine oath."

It is true that Our Lord bids us "swear not at all." See S. Matt. v. 34–38. But it is evident from the character of the oaths which He mentions, that it is not official oaths He has in mind, but only such as men sometimes use in common conversation. Our Lord's own example, when solemnly called on by a judge, makes this perfectly plain.

2—Profanity.

Another breach of this Commandment is profanity. For instance, God's Name may be used in anger. S.

Peter was guilty of profanity as well as of perjury when he "cursed" those who charged him with being Jesus' friend (S. Matt. xxvi. 74).

Again, God's Name may be used carelessly. Profanity is always a sign of weakness as well as of vulgarity. It is also the most foolish of sins, because no possible benefit comes from it. Our Lord is laying down the law for a true gentleman in S. Matt. v. 37.

Another form of profanity is using words that sound like oaths. Such expressions are really oaths in disguise. For instance, the old expression "Marry" means "By Mary" (our Lord's mother), and "Great Scott," is only a thinly disguised form of "Great God."

Other forms of profanity are the using of words of Holy Scripture as jests. Also the irreverent treatment of holy things, like church buildings, fonts, altars, Bibles, Prayer Books. See how our Lord twice shows us how He regards the irreverent treatment even of the walls, and roof, and pavement of a building which had been once consecrated or set apart to God's service (S. John ii. 14–18; S. Matt. xxi. 12, 13).

3—Reverence.

The reason why we must honour God's Name is that the name of any person always stands for his very self. And as God in His inmost Being cannot be seen, His Name became therefore a kind of image of Him, bringing Him near to man. See 2 Sam. vii. 13; 1 Kings viii. 16, and the Psalms everywhere.

It was for this reason that the word "Jehovah" was always regarded with such sacredness among the Jews. Jehovah, means "I am that I am," or "The Self-Existent One." It was the Name by which God chose to make Himself known to them (Ex. iii. 14; vi. 3; Ps. lxxxiii. 18).

And the special reverence given to "Jehovah" may now be claimed by that Name which was chosen for our Blessed Lord (S. Luke i. 31). Indeed the name Jesus is only the old Name Jehovah with a new word added. "Je" is the abbreviation for Jehovah, and "Sus" is a Hebrew word signifying Saviour (S. Matt. i. 21).

But this Name of "Jesus" had grown in our Lord's day to be a common one, like John or James with us. It is still the Name which, more than that of the Father, or the Holy Ghost, is dishonoured by denial of His Godhead. And it is for this reason that angels and men must give it special honour. Say the texts for this Sunday and last.

It is for this reason also that Christians have been accustomed from the earliest days to bow the head at its mention. But for the best of all ways of reverencing God's Name in our own lives, see 2 Tim. ii. 19. For the power we may find in this Name, for ourselves and others, see the reading for the lesson and especially what S. Peter said about it the next day (Acts iv. 10, 12).

QUESTIONS.

1. What is perjury?
2. What two striking examples of this sin are given us in the New Testament, and even among Christians?
3. How do we know that all taking of oaths is not wrong?
4. What is meant by profanity?
5. Why is the use of profane language such a foolish thing?
6. **Why is it not right to use words that sound like oaths?**
7. **Name some other acts of irreverence which are forbidden by this Commandment.**
8. **By what two remarkable acts did our Lord show His condemnation of all irreverent use of church buildings?**
9. Why is it that God's Name is the one thing belonging to Him which we must especially honour?
10. What was the Name by which God made Himself known to the people of Israel?
11. **What sacred Name now takes the place of that by which God revealed Himself to the Israelites?**
12. What does "Jesus" mean?
13. What special reasons have we for showing reverence to this Name above all others?
14. **What are the best of all ways for honouring this holy Name?**

Lesson XXIX—The Fourth Commandment.

"JESUS HIMSELF DREW NEAR AND WENT WITH THEM."

Read S. Luke xxiv. 13–36. *Learn* Ps. cxviii. 24.

1—Rest and Work.

This is the only Commandment which begins with the word "Remember." It is as if God knew that men would be most apt to forget His day of rest. Some would be wicked and cruel and make others work on it, and some would make it only a day of selfish pleasure.

And the Sabbath is "for man," that is, for all mankind. See S. Mark ii. 27. Observe that there is not one word in the Fourth Commandment to show that the Sabbath was made for Jews alone. The Commandment is therefore as much a part of the moral law as "Thou shalt not steal."

There is another meaning also in our Lord's words "for man." The Sabbath was made for man's good.

The body needs rest from toil, and the soul needs a special time for the worship of God, and for learning about its duty.

But this Commandment requires us to do something else besides rest. See what it says about the six days. To give up those days to idleness or selfish pleasure-seeking is just as sinful, therefore, as to work needlessly on the Sabbath.

See what the "Duty" says about everyone "getting his own living." It makes no difference how rich one may be, the duty remains the same. Idleness is bad for everyone, in both body and soul, while work is helpful to both. And work is honourable also. Observe the reason that is given in the Commandment for work as well as for rest.

2—How the Jews Observed the Sabbath.

There is absolutely nothing Jewish in the Fourth Commandment concerning the Sabbath. Only two things are required by it, namely rest and worship, and these are as obligatory on all men as the command, "Thou shalt not steal." Nevertheless, the Jews had special ways of keeping the day, just as Christians have theirs also.

First of all, the Jews kept the weekly Sabbath on Saturday. This day was probably chosen as "the Seventh Day," because it was the actual day of the first Passover, when the people escaped from the bondage of Egypt as by a resurrection from the dead. See Ex. xii. 14, 17; Deut. v. 14, 15.

Another way in which the Jews were peculiar in observing the weekly rest day was this. By their Church law, not by the moral law, they were required to keep the Sabbath with double sacrifices, and other special observances. See Num. xxviii. 9, 10; Lev. xxiv. 6–8.

But in spite of these strict Church laws, God never meant to make the day sad or burdensome even for the Jews. See Is. lviii. 13. And what does the text say?

In our Lord's time however this joyful character of the Sabbath had become almost wholly lost. In the same way it was lost long afterwards under the Puritans in England and America. Hard, petty, and even

most absurd, rules and traditions had turned "the day which the Lord had made" for rest, and worship, and joy, into a day of gloom and hardship.

3—How Christians Should "Keep the Feast."

As the Jews kept their weekly feast on Saturday, so the Christians kept theirs on Sunday. But as the first Christians were all Jews, and most of their friends and relatives remained Jews in religion, it was natural that they should for a long time continue to follow the customs of their fathers. See Acts xxi. 20; Gal. iv. 10; Col. ii. 16.

But in course of time all Christians, Jews as well as Gentiles, kept Sunday as the Seventh Day in place of Saturday. Jewish Christians still gave to the new Christian Sabbath, the old familiar Jewish name, "the first day of the week"; while all Christians doubtless soon began to call it "the Lord's Day," that is, the Lord Jesus' Day. See Acts xx. 7; 1 Cor. xvi. 2; Rev. i. 10.

And there was great reason for making Sunday the Seventh Day of the Commandment. It was the same kind of reason as that which fixed originally on Saturday for the Jews. See what great events happened on the Sunday following our Lord's Crucifixion, and on some later Sundays (S. John xx. 1, 19, 26; Acts ii. 1).

And this history of the new Sabbath teaches us how to observe it as Christians. It is to be a feast not a fast; a weekly Easter Day; a day of joy and gladness, not for one nation but for all. All labour, except works of charity and necessity, must be given up, and the day must be kept "holy" unto the Lord.

It may sometimes be difficult to decide what are works of necessity. But it is plain that lighting of fires, cooking of food, attending to cattle, etc., are such and there may be many others. See S. Luke xiii. 15.

And in addition to being a day of rest, Sunday is to be a "holy" day. That means a day specially devoted to God, to worshipping Him, and learning about Him. But it is not enough to worship (or pretend to worship) all alone by oneself. In order rightly to keep the day holy we must join with our fellow Christians in the service appointed by the Church, and especially in the Holy Eucharist, which from the beginning has been

the chief service on every Lord's Day. See Acts xx. 7, and the lesson for the Third Sunday before Advent.

There are probably more excuses made for breaking this Commandment than for breaking any other. They are excuses that people would be ashamed to offer for not keeping a business appointment, or an engagement with a friend. Yet the law, whether one is at home or at a seaside resort, or on "a week-end" visit, is just as binding as "Thou shalt do no murder," or "Thou shalt not steal."

In some respects the Fourth Commandment is more important than many others. In breaking it we steal from God, and besides injuring our own souls, injure (and perhaps "murder") the souls of others by our evil example. We steal from our brother man also, because neglect of this day by the rich, who can rest and play on other days, often robs those who work for them of their only day of rest.

Finally, remember what the third answer in the Catechism says about serving God. Not on Sundays only, but "all the days," etc.

QUESTIONS.

1. What seems to be the reason why the Fourth Commandment begins with the word "Remember"?
2. Is there anything in this Commandment to show that it was especially a Jewish law?
3. **What did our Lord mean when He said "the Sabbath was made for man"?**
4. On what day of the week did the Jews observe the Sabbath?
5. Did God mean by all this to make the day a sad or burdensome one even for the Jews?
6. But when our Lord was on earth how had the Jews changed the character of the Sabbath?
7. **Did our Lord do away with the Fourth Commandment, or did He only correct the false ideas about its observance?**
8. What names did the early Christians give to Sunday?
9. **What strong reasons had the Church for changing from Saturday to Sunday?**
10. What does the history of the Lord's Day teach us concerning the manner of its observance by Christians?

11. What kind of work is perfectly lawful on Sunday?

12. **How must the day be kept "holy" by all Christians?**

13. By what special act of worship does the Church, by her appointment of collect, epistle, and gospel for every Sunday, show us that the day should be kept?

14. **What makes the neglect of the Lord's Day such a crime against man and God alike?**

15. In what words does the Catechism sum up the teaching of this Fourth Commandment?

Review.

Lesson XXX—The Fifth Commandment.

"HE WAS SUBJECT UNTO THEM."

Read S. Luke ii. 21–41. *Learn* S. Luke ii. 51.

1—Honouring Father and Mother.

The Commandments were originally written on two "tables" or tablets of stone. See Ex. xxxi. 18. The usual division is to regard the first four, which tell of duty to God, as belonging to the first table, and the last six, which teach duty to one's neighbour, as belonging to the second.

See how our Lord sums up the second table in S. Matt. xxii. 39. He tells us how we must love our neighbour in S. Luke vi. 31.

See how the "Duty" explains what is meant by "honouring" father and mother. When we remember all the care and anxiety our parents have bestowed upon us, we must be grateful, and we cannot "honour"

them unless we are obedient and respectful, bearing patiently with their faults, and caring for them in sickness or in age.

Even heathen nations, like China and Japan, pay the highest respect to parents. See the marvellous example of Him who, though "God over all," was yet "subject" to His parents. What does the text say about this? See also how, amid the agonies of the cross, He gave time and thought to care for His mother (S. John xix. 26, 27).

2—Honouring All in Authority.

But parents are not the only persons whom we are bound to honour. "Father and mother" stand, as the "Duty" tells us, for "all in authority" in Church and State, in school and work. It is God who is the giver of all authority, not only in parents, but also in civil rulers and magistrates.

Again, even if the character of those who possess authority is bad, nevertheless, we are still bound to obey the authority. See 1 Pet. ii. 13, 14, and compare what S. Paul says in Rom. xiii. 1, when Nero, one of the worst of men that ever lived, was Emperor.

Other examples of those "in authority" are the officers of army or navy, police officers in the exercise of their duty, the president of a college or a society, the masters and teachers in a school, employers in a business or a household, and even the officers of a voluntary club.

And what is true of the family, and the State, and society is equally true of the Church. See what our Lord says about His ambassadors and ministers in S. Matt. x. 40. This "obedience" does not mean always following their directions, but listening respectfully to their teaching, and helping them by our efforts and our offerings.

And there is still another class whom the "Duty" tells us we must "honour." It is very certain that we all have "betters." Even if one were a king, or a president, or a bishop, he would still have some who are better, older, or wiser than he, and to whom he is bound to "order himself lowly and reverently."

3—"The First Commandment with Promise."

Finally, this Commandment is peculiar in having a promise attached to it. See Eph. vi. 2. It is a promise to all men, and not merely to Israelites.

And the reason why this Commandment alone has a promise seems to be this. "Father and mother" stand in the place of God, and if we are disobedient to them, we shall grow up to be disobedient to all who represent God's authority everywhere. But if we "learn obedience," as the Lord Jesus did in the lowly home in Nazareth (S. Luke ii. 51; Heb. v. 8), then we shall be obedient in Church and State alike.

QUESTIONS.

1. Into how many chief parts may the Ten Commandments be divided?
2. **In what great sentence does our Lord sum up the teaching of the second table?**
3. How does He answer the question, "Who is my neighbour?"
4. What special reason have we for loving and helping our parents?
5. **What marvellous example of keeping this Commandment does the Lord Jesus give us?**
6. Whom besides parents are we bound to honour and obey?
7. **Does the bad character of those in authority excuse us from obeying their lawful commands?**
8. But if some one in authority commands us to do something contrary to God's law, what must our answer be?
9. If we will not obey the rules of a society or club, what are we bound to do?
10. **What others in authority besides parents and civil rulers are we bound to honour and obey?**
11. **How should we show our loyalty to our Bishop and Rector?**
12. Is it true that we all have "betters"?
13. Has this Commandment a lesson for parents, rulers, and masters, as well as for children and servants?
14. Why has this Commandment a special promise attached to it?

Lesson XXXI—The Sixth Commandment.

"WHO IS MY NEIGHBOUR?"

Read S. Luke x. 25–38. *Learn 2* S. John iii. 15.

1—Murder.

All killing is not murder. There must be intention as in Gen. iv. Where death is the result of an accident, or in self-defence, it is only manslaughter. (See Num. xxxv. 22–29.)

And even killing by intention may sometimes not be murder. For example, where a criminal is condemned to death by a judge acting under the law, the man's death may be necessary to protect others from death. See Rom. xiii. 4, and Gen. ix. 6. Or again, by soldiers obeying their rulers. But if the war is unjust or needless, the rulers who order it may be guilty of murder.

It is only murder where there is intention to kill, as from hatred, or revenge, or envy, or for money. But it may also be of the nature of murder if we refuse to save some one from death by drowning, or hunger, or cold, when it is in our power to do so. Or again, if we have not used proper care, as with firearms, poisons, etc.

To commit suicide is also murder, if the person is in his right mind. Unnecessarily exposing oneself to danger is also of the nature of self-murder.

Another breach of the spirit of this Commandment is the needless killing of lower animals. Also all cruel treatment of them. See what our Lord says about sparrows in S. Matt. x. 29.

But the worst sin of all that we can commit against this Commandment is that of soul murder. That is, leading another into sin, or causing some one to lose his faith, and thus bringing upon him the death of the soul. See the terrible words our Lord uses about this in S. Matt. xviii. 6, and about the first murder of this kind in S. John viii. 44.

2—Anger.

There are also many other ways in which we may break this Commandment. See what the "Duty" says about "word," and "deed" and "heart." Above all see what the Lord Jesus says about this and "calling names," in S. Matt. v. 21, 22. How does S. John sum up His teaching in the text?

Nevertheless it is not always wrong to be angry. Sometimes it is wrong not to be angry, as when we look on cruelty or injustice with indifference. See the example of our Lord's anger in S. Mark iii. 5. Only we must be careful to imitate our Lord in keeping our anger within proper bounds.

3—"The Fulfilling of the Law."

Like all other sins, murder and the murderous spirit must be fought in the heart. See what our Lord says about this in S. Matt. xv. 18, 19. But crushing the angry or jealous feeling is not enough. See Phil. iv. 8.

Our Lord in the Sermon on the Mount laid down a double rule by which we might cultivate the spirit of love. See S. Matt. v. 44. It seemed then a hard rule to fulfil. But look forward three years later to the cross, and see how perfectly He Himself fulfilled it.

QUESTIONS.

1. Is all killing murder?
2. Why may it be right for officers of the law to put some one to death?
3. What do our Lord and His Apostles say about soldiers?

4. But may not rulers who begin wars be sometimes guilty of murder?

5. Does the absence of intention to kill always excuse us for wrong doing?

6. **Give some examples of how we may sometimes be guilty of murder by simply neglecting to do something.**

7. Why has one no right to take his own life?

8. **What acts may have the nature of suicide or self-murder, even if death does not follow at once?**

9. **Why is it not right to kill animals simply for amusement?**

10. What is the worst breach of this Commandment?

11. In what ways may we break this Commandment besides in "deed"?

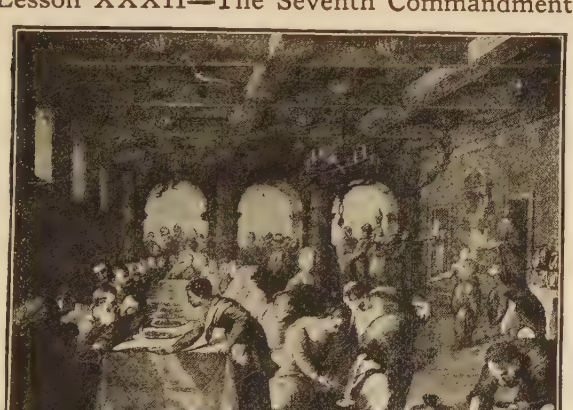
12. **What does our Lord say about angry thoughts and "calling names"?**

13. But is it always wrong to be angry?

14. **What two methods did our Lord bid us use in order to create in us the love that drives out hate?**

15. When did He show us by His own example how perfectly to fulfil this rule?

Lesson XXXII—The Seventh Commandment.



"THERE WAS A MARRIAGE IN CANA OF GALILEE."

Read S. Matt. xxii. 1–15. *Learn* S. Matt. v. 8.

1—The Seventh Commandment.

Adultery is the taking of more than one man or one woman, at the same time, to be husband or wife. The office for the "Solemnization of Matrimony" sums up the teaching of this Commandment in the words, "forsaking all others."

True marriage is the union of one man and one woman for life. Marriage is not only a partnership, but a sacred relationship, such as that of brother and sister, father or mother and child. God only can make this relationship, and once made it can never be unmade by man. See S. Matt. xix. 6.

There is only one thing that can break the bond of marriage. See Rom. vii. 2, 3; S. Matt. v. 32. Compare "So long as ye both shall live," and "Till death us do part," in the Marriage Service. No divorce by the State can break the bond of marriage. In certain

extreme cases, however, the State may properly allow a separation, so that husband and wife may live apart. But where the law of the State goes directly contrary to the law of God, as in permitting remarriage after divorce, there is but one course open for the Christian. See Acts v. 29.

The State and the Church have also the right to declare certain so-called marriages "null and void." For instance, a young child might go through a form of marriage, or some older person might be compelled by fear or force to do so, or some one might be united to a person who had a wife or husband living. In each of these cases there would be no real marriage.

Marriage, therefore, being such a sacred thing, is called in the Prayer Book, "the holy estate of matrimony." Read how the Church speaks of it, and how she tells us it must be "entered into." See the address to the congregation in Marriage Service.

2—Pure Bodies and Clean Hearts.

But this Commandment has to do with more than marriage and divorce. We must avoid everything that leads to sins against the sacredness of marriage. See what the "Duty" says as to how we are to keep our bodies.

In order to keep our bodies pure, we must remember first of all that they belong to Christ, just as much as our souls do. By our baptism our bodies actually become parts of His body. See how strongly S. Paul puts this in Eph. v. 30. See another illustration that he uses for the same purpose in 1 Cor. vi. 19.

But the root of all uncleanness lies deeper than outward acts. See what our Lord says about the sinful look, and impure thought, in S. Matt. v. 28. That is why the Church puts so often on our lips the words, "O God, make clean," etc. Compare Ps. li. 11.

Other ways of breaking this Commandment are, by using filthy words, by drawing, or by looking on indecent pictures, by telling or listening to indecent stories, or by reading words that make light of marriage.

A good test to apply to all such things (thoughts, words and deeds) is the question, Would we be

ashamed to tell them or show them to our parents, or to any one to whom we looked up? Especially, would we be ashamed to have the pure eyes of the Lord Jesus see them?

QUESTIONS.

1. **What is the only thing that can dissolve a marriage?**
2. Give our Lord's words concerning this in S. Matt. xix. 6.
3. **Where the law of the State contradicts the law of God, which must we obey?**
4. **What does our Lord say about a person who marries again after being divorced?**
5. Is it right, however, for the State sometimes to allow of a legal separation between a man and his wife?
6. What kind of marriages may the State and the Church alike declare null and void?
7. What other kind of marriages are forbidden besides those of divorced persons?
8. **What words does the Church use in her Prayer Book in regard to the sacredness of marriage, and how it should be entered upon?**
9. With what has this Commandment to do besides marriage and divorce?
10. **What must be our first thought about our bodies, if we are to keep them temperate and pure?**
11. What two figures does S. Paul employ to show us the sacredness of our bodies?
12. **What should we do when evil thoughts enter our hearts?**
13. In what other ways can we break this Commandment?
14. What is a good way of discovering if our thoughts, words, and deeds are pure?

Lesson XXXIII—The Eighth Commandment.

WHERE JERICHO ONCE STOOD.

Read S. Luke xix. 1–11. *Learn* 1 Tim. vi. 10. (Rev. Ver.)

1—Robbing Our Neighbour.

To steal is to take anything belonging to another against his will. But there are many other ways of stealing besides breaking into houses, or picking pockets or purses.

To keep or to buy goods which we know to be stolen is to become a partner with the actual thief. To keep something that we find, without trying to discover the owner, is also dishonest.

To refuse to pay one's debts, or to run in debt when we have no probability of being able to pay, is to steal. Even to delay paying our debts, when we are able to do so, is stealing, because in this way we are depriving the owner of the use of his money.

Those who work for others (clerks, mechanics, servants and employees of every kind), if they waste the time for which they are paid, or give away even

in charity things which are only entrusted to their keeping, are guilty of stealing.

Masters and employers may also be guilty of theft by making a hard bargain for their workmen's services, by paying them less wages, or requiring them to do more work, than was agreed upon. See S. James v. 4.

Children also are guilty of stealing when they take what belongs to their parents without leave. See Prov. xxviii. 24.

2 — Cheating Our Neighbour.

Cheating is both stealing and lying. Adulteration, or the mixing of a cheaper material with a dearer one, and then selling the mixture for the price of the dearer, is one form of cheating. For other common examples of cheating, see Deut. xxv. 13–17.

To receive or to give a bribe, as at an election, is also stealing. It is selling or buying something which is only held in trust for a particular use. One who gives the bribe is just as guilty as one who receives it.

Gambling or playing for money in games of chance, whether the sum be small or large, is of the nature of theft. Betting is another form of gambling. Both are wrong because they are attempts to obtain something belonging to others without giving its value in work or money.

One other form of stealing mentioned in the "Duty" is "picking," that is, taking small portions of things which we think the owners will not miss.

3 — Robbing God.

No part of the property or the money that we have or earn is our own absolutely. It is God who gives us the life, and the brain, and the strength to earn it. See Deut. viii. 18; 1 Chron. xxix. 14; 1 Cor. iv. 7. Several of our Lord's parables are meant to impress this truth upon us. See S. Matt. xxv. 14 to end.

But besides this, a portion of every man's property belongs to God outright. See what God says by one of His prophets concerning the sin of keeping from Him His portion (Mal. iii. 8).

For the worst example of this sin see S. John xii. 6. And see how all this petty stealing ended in S. Matt. xxvii. 5. No wonder S. Paul speaks of the love of

money as "a root of all kinds of evil." Say the text as given in the Revised Version.

4 — The Remedy.

Observe that it is not money, but "the love of money," that leads to stealing. Here then is where the remedy must be applied. It is wrong to be always thinking how to become rich.

In order to be really honest we must begin at our hearts. For one other great protection and help against dishonesty, see the advice which S. Paul gives to a reformed thief in Eph. iv. 28, and compare the explanation in the Duty, "to learn and labour," etc.

QUESTIONS.

1. **Give examples of other ways of stealing besides breaking into houses, etc.**
2. Is it honest to keep something we have found without trying to discover the owner?
3. **Why is it wrong to run in debt when we can't pay?**
4. How do persons entrusted with money in banks and elsewhere break this Commandment, though they do not intend to steal at the first?
5. **Why is it just as much a sin to steal time as it is to steal money?**
6. Why is driving a hard bargain with workmen, or poor defenceless people, a form of stealing?
7. Have children any right to steal from their parents?
8. Why is cheating always a breach both of the Eighth and Ninth Commandments?
9. Is it right to take or to give a secret commission or bribe in buying or selling goods, or for some position or favour which is only held in trust for another?
10. Why is all gambling wrong?
11. What is meant by "picking"?
12. **Besides using the money we spend on ourselves in a way pleasing to God, what must we do with part of our income?**
13. What does God say by one of His prophets about keeping back God's portion?
14. **Where did the awful sin of Judas in betraying our Lord begin?**
15. In what special ways must we guard ourselves against this sin?

Lesson XXXIV—The Ninth and Tenth Commandments.

"YET HE OPENED NOT HIS MOUTH."

Read S. Matt. xxvi. 59–69. *Learn* Is. liii. 7.

1—Lying and Slandering.

See under what three heads the Duty explains the Ninth Commandment. The worst kind of lying is perjury, that is, calling God to witness to a lie.

But every kind of false witness or misrepresentation, no matter how it is expressed, is also lying.

For instance, to use words that will be understood in a different sense from that in which we intend them, is to lie. This is called prevarication.

Again, we can tell a lie by acts, or signs, or looks as well as by words, and it is just as much a lie.

Another common form of lying is hypocrisy, that is, pretending to be better than we are; or sometimes, worse than we are, as S. Peter once did. See S. Matt. xxvi. 69, etc.

When the falsehood is concerning the character of others, it is called slandering. Sometimes this is done by telling outright lies about one's neighbour, or putting a wrong meaning on his words or acts. See how even our Lord was slandered (S. Mark xiv. 58, compared with S. John ii. 19; S. Matt. xi. 19).

2 — Evil Speaking.

"Evil speaking" is another way in which we can break this Commandment. "Evil speaking" is the telling of the evil that we find, or think we find, in our neighbours (1 Pet. ii. 1). And the reason is that evil speaking is almost sure to be false speaking, because it is the result of rashness or unkindness. See what S. Paul says in Phil. iv. 8 about the true way to find happiness in our dealings with others.

All this does not mean that we are to be blind to our neighbour's faults. It is often necessary for us to form a "righteous judgment" of our neighbour's character or conduct. See what our Lord says about this in S. John vii. 24.

Again, in order to form a righteous judgment about our neighbour, we must be charitable as well as painstaking. An unkind person can never be just. See what S. Paul says in 1 Cor. xiii. 6 that charity or kindness will do in such matters.

Again, charity may compel us to be silent. This is true even when we are sure we have formed a righteous judgment.

Again, "much speaking" may be regarded as another form of breaking this Commandment. See what strong language our Lord uses about the merely "idle word" in S. Matt. xii. 36.

Think how much evil is caused by sins of the tongue. Separation of friends, hatred, heartburning, etc. We need not wonder, then, at the language of our Lord here, and in S. John viii. 44.

Let us think also of our great Example. He is "The Truth" as well as the Truthteller, yet silent even under false condemnation. See S. Matt. xxvi. 62, 63; xxvii. 12, 14.

3—"The Hedge of the Law."

The Jews called the Tenth Commandment "The Hedge of the Law." They meant by this that it was not so much a separate Commandment, as the guardian of all the rest. See where our Lord tells us that all sin begins (S. Matt. xv. 19). It follows that if we can keep the Tenth Commandment, and control our desires, we shall be able to keep all the others.

QUESTIONS.

1. How does the "Duty" explain this Commandment?
2. What is the worst kind of lying?
3. Can we tell a lie, and yet seem to be telling the truth?
4. **Can we lie in other ways besides by words?**
5. **What is meant by slandering?**
6. How was our Lord slandered?
7. Why is "evil speaking" a breach of this Commandment?
8. What does S. Paul tell us is the true way to find happiness in dealings with our neighbours?
9. But does this mean that we are to be blind to our neighbour's faults, and are forbidden to form any judgment about his character?
10. **What ought to make us very careful about forming or expressing our judgment about others?**
11. **What does our Lord say about the "idle word," and why?**
12. **What bold pictures of an unchecked tongue does S. James give us?**
13. Why is our Lord's example in the control of His tongue so very remarkable?
14. **What did the Jews mean by calling the Tenth Commandment "the Hedge of the Law"?**
15. How does our Lord show the necessity of this Tenth Commandment?

Review.

Lesson XXXV—The Lord's Prayer.

"AS HE PRAYED THE FASHION OF HIS COUNTENANCE WAS ALTERED."

Read S. Luke ix. 28–37. *Learn* S. Luke xviii. 1.

1—Our Need of Prayer.

See what the Catechism says (in "My good child etc.") about the need of "diligent," that is, regular and persevering prayer. "Grace" means help, as in the phrase, "the grace of our Lord Jesus Christ." "Special grace" means special kinds of help, according to our special needs or temptations. See what the effect of prayer was on our Lord, in to-day's reading (verse 29), and the encouragement to pray which He gives us in S. Luke xi. 5–14, and xviii. 1–9. What does our text say?

But the Lord Jesus has done more than encourage us to pray. He has given us the very words in which to pray. See S. Matt. vi. 9; S. Luke xi. 2. Hence this is called "the Lord's Prayer," that is, the Prayer of the Lord Jesus.

One great rule of how we should pray our Lord lays down in S. John xvi. 23. See how this is fulfilled in every prayer in our Prayer Book, except those addressed to our Lord Himself (for example, "A Prayer of S. Chrysostom," and the collect for the Third Sunday in Advent). It may seem strange, then, that the one perfect prayer is not so worded. But the reason is that, being our Lord's own prayer, the fact that we use it at all implies that we offer it "in His Name."

One other foundation rule concerning the spirit of our prayer is laid down by our Lord in the prayer itself. See S. Matt. xx. 22, and compare His own great examples in S. Luke xxii. 42.

2—Times of Prayer.

See the directions that S. Paul gives us in Thess. v. 17. That means that we must always be in the spirit of prayer, ready to turn our thoughts to God at any moment.

It is for the purpose of encouraging us to "pray without ceasing," that the Church gives us so many examples of short petitions in our Prayer Book. These are called ejaculatory prayers, because each prayer being so short, it may be sent swiftly upwards like an arrow or dart (jaculum).

But this prayer "without ceasing" is not enough. This kind of prayer is like the dew; but we need rain, and rivers also. And so we must have fixed time and place for prayer. Our rule for private prayer should never be less than twice each day. And morning just as much as evening, because our greatest temptations come in the daytime. Our rule for public worship in church should be for every Sunday and great festival.

There are two other important occasions for prayer. These are the gathering of the household, whenever possible, for family prayers, and the saying of grace at meals. For this latter purpose, such a form as this will serve: "Bless, O Lord, we beseech thee, this food to our use, and give us thankful hearts, for Christ's sake. Amen."

3—"Our Father."

The Lord's Prayer is not only to be prayed word for word, as Christ commanded. It is also the model or pattern for all our other prayers. That is, it tells us how to pray as we ought.

Again, the word "Father" reminds us how we must come to God. The greatest bishop or ruler, as well as the poorest and youngest boy, must come to Him as a little child, helpless and weak. See S. Matt. xviii. 3. Again, although God is everywhere, we are taught to address Him "in Heaven" where the Lord Jesus is. See Acts vii. 55, 56.

Another way in which the Lord's Prayer becomes our pattern is that it shows us just what kind of things we should ask for and what things should come first. It has only six short petitions, but the first three are not for ourselves but for God and His glory. Only the last three are for our own needs.

See what is meant by "Thy Kingdom" in S. Matt. xiii. 47, and S. John iii. 5. Christ is indeed even now "King of kings." (See the lesson for the Fifth Sunday after Easter.) But see what is said about "enemies" in Ps. cx. 1, and 1 Cor. xv. 25, 26. As long as Christ has enemies, therefore, we must keep praying "Thy Kingdom come."

But our prayers would be very empty and meaningless unless we worked as well as prayed for God's Kingdom. Each one of us by word, and gift, and example, can do something to "hasten the Kingdom." It may be that Christ's Commandment in S. Matt. xxviii. 19 is meant for some of us literally, and we ought to give ourselves to the work of His ministry.

Let us remember too that in praying that His Kingdom may come we must be praying that Christ Himself may come. See Rev. xxii. 20. It is only those who are preparing to meet Him who can pray such a prayer.

Again, when we pray "Thy will be done" we must ask ourselves are we doing God's will? See what our Lord says about this in S. Matt. vii. 21.

4—As It Is in Heaven.

Once more in this short prayer our Lord directs our thoughts to Heaven. Think how often angels are spoken of in the Bible.

All angels are not alike in power or dignity. They differ as men differ. S. Paul mentions nine different kinds or orders in Col. i. 16 and Eph. i. 21. See also in S. Luke i. 19 and Rev. xii. 7 how two of the archangels (that is, chief angels) are called by name.

Observe how careful the Church is to keep before us this thought of the angels as our "fellow servants" (Rev. xix. 10). See the collect, etc., for S. Michael and All Angels, the Te Deum, and the preface to the Sanctus ("Therefore with angels," etc.) in the Holy Eucharist.

QUESTIONS.

1. **What great encouragement does our Lord give us to pray?**
2. What great rule does our Lord give us as to how we should pray?
3. Why then does not the Lord's Prayer end in this way?
4. **How is it possible to "pray without ceasing"?**
5. What are ejaculatory prayers?
6. **What is the lowest rule we should have in regard to fixed times for prayer?**
7. What other kinds of prayer should we have in our homes besides our private prayers?
8. **Which petitions in the Lord's Prayer do we ask for ourselves, and which for God?**
9. What does this teach us?
10. If Christ is really "King of kings" why must we constantly pray that His Kingdom may come?
11. What is Christ's Kingdom?
12. Is it enough merely to pray for the spread of the Church?
13. Name some orders of angels.
14. **In what ways besides in the Lord's Prayer does the Prayer Book help us to keep the angels in our thoughts?**

Lesson XXXVI—The Lord's Prayer (Continued).

"HIS MERCY IS EVERLASTING."

Read S. Matt. xviii. 21 to end. *Learn* S. Mark xi. 25.

1—Give Us This Day, Etc.

The first three petitions of the Lord's Prayer have to do with God's glory; the last three with man's necessity. It is only when we have first fixed our thoughts on God, and prayed for all His children, that we should ask for ourselves. Compare our Lord on the cross. His first thoughts are for God and for others; His last for self.

See how "daily bread" is explained in "What desirest thou," etc. It is our duty of course to work for all these things, nevertheless they cannot come to us unless God gives them. Think who gives you health and strength to work. Read Deut. viii. 17, 18.

Rich people also need to pray for "all things needful." They must remember that God can in a moment

withdraw His gifts both of health and riches. Then again, Christ would have us ask only for "this day," not for a week or a year. Think what that teaches us as to how often we should use this prayer, and see how God taught His ancient people also to depend on Him for "daily" bread (Ex. xvi. 11–22).

But there is another "bread" besides that for our bodies. See S. John vi. 25–59. This thought also should always be in our prayer for "daily bread."

2—Forgive Us, Etc.

Our second great need is "forgiveness," and this also must be "daily." But observe that God's forgiveness of us is always dependent on one thing—"as we forgive." See how often our Lord insists on this in S. Matt. vi. 14, 15; S. Mark xi. 25, 26; S. Luke xi. 4.

And there must be no limit to our forgiveness of those who injure us. It is to make this plain that the Lord Jesus gives us the parable of the Two Debtors in to-day's reading. "Until seventy times seven" means "every time"; "time without end."

3—Lead Us Not, Etc.

Surely God would not lead any one into sin. See S. James i. 13. But temptation is not sin. Temptation means only trial, and God does often lead us into temptation. Even our Lord was tempted many times, besides in His great temptation in the wilderness. See S. Matt. xvi. 23; xxii. 18; S. Luke x. 25.

It would not be right then to pray "lead us not into temptation" and stop there. Sometimes temptation, that is, trial, is very necessary for us.

Remember also that temptation comes to us both from within and without. For temptations from within see S. Mark vii. 21, 22, 23. From without are evil examples, bad words, bad companions, bad books, bad pictures, false teaching about God and religion, the suggestions of evil spirits, etc. What we mean then is this: "Lead us not into temptation (or trial), but (if Thou in Thy wisdom seest fit to do so) deliver us from the evil of it and the Evil One."

And one other thing we must do besides praying. See S. Mark xiv. 38. To pray, and yet go right into

the way of temptation, is to forfeit all claim to God's protection.

QUESTIONS.

1. For whom do we pray in the last three petitions?
2. How is "daily bread" explained in the "Desire"?
3. **Why is it not enough to work for our "daily bread"?**
4. In what other ways does the Church teach us to pray as well as work for material things?
5. Why does our Lord tell us to pray only for "bread," and for "this day"?
6. **What is the best of all "bread" that we must both pray and labour for?**
7. **What is the one absolute condition of God forgiving us?**
8. **In what great parable does our Lord teach us there must be no limit to our forgiveness of others?**
9. And so if we pray "forgive us," and yet do not forgive others, what are we praying for?
10. Does temptation mean sin?
11. **Why is it right that God should lead us sometimes into temptation?**
12. Would it be right, then, to ask Him never to lead us into temptation?
13. Give some instances of temptations both within and without.
14. **What does our Lord tell us we must do besides pray against temptation?**

Lesson XXXVII—The Book of Common Prayer.

"HE FELL ON HIS FACE AND PRAYED."

Read S. Matt. xxvi. 36–47. *Learn* S. Luke xxi. 36.

1—Forms of Prayer.

The first reason for forms in public worship is that forms of some kind are absolutely necessary. There can be no "common," that is, united, prayer without forms. If more than one person is to join in the act, and to do it intelligently, there must be some words in which the worshippers can "agree."

Another strong reason for the use of forms in public worship is that, in God's ancient Church of Israel, pre-composed forms were appointed from the beginning. See Num. vi. 22–27; x. 35, 36; Deut. xxi. 7, 8; xxvi. 5–11; 13–16. Later on, the book of Psalms formed a most important part of the Prayer Book of the Jewish Church.

But besides all this, our Lord gave His sanction to this method of worship by His own example. His constant attendance at synagogue and Temple shows this. Though He condemned the formality of some of the worshippers, He never once condemned the form. Moreover, when His own disciples asked Him to teach them "how to pray," as the Baptist had taught His disciples, see what He gave them (S. Luke xi. 2 and S. Matt. vi. 9).

It should be remembered also that the Apostles had been accustomed all their life long to the use of a liturgic worship. It would have been as strange and novel, therefore, for them to adopt extemporaneous worship, as for us who have been brought up in the Church.

The very words of one of "the prayers" of the Apostolic Church in Judæa are given us in Acts iv. 24–31. The expression "with one accord" shows that it was said in common, and therefore that it must have been precomposed.

Finally, worship by precomposed forms has been the universal and unvarying custom of the Church in every age from the beginning. Every ancient branch of the Holy Catholic Church had its own liturgy or Prayer Book, and most of these have come down to the present time.

Our Lord even sanctions the use of forms of prayer in private. See how, in the moment of His greatest need and most fervent devotion, He uses the familiar forms of His Jewish Prayer Book. Compare S. Mark xv. 34 and S. Luke xxiii. 46 with Pss. xxii. 1 and xxxi. 5.

2 — Vestments in Public Prayer.

It is another mark of the Church's worship that the clergy wear a vestment or special dress in Divine Service. One reason for this is that it is a sign and a reminder of the reverence due to God. Compare Is. vi. 2; Rev. iii. 18 and xix. 8. A second reason is this: it is a badge of office reminding the people that the minister of divine service is an authorized servant of God. It has the same practical use as the robes of our higher judges, or the uniform of the officers of the army or navy.

The Apostles had seen our Lord join in the services of the Temple and synagogue where vestments were in constant use. They had been accustomed to them all their life long, just as they had been accustomed to forms of prayer, and the special observance of one day in seven. Unless, therefore, our Lord had forbidden them to follow these customs, they would, as a matter of course, continue to employ them in Christian worship.

We must remember, however, that vestments are not necessary to the efficacy of prayers or sacraments. They are only necessary to "decency and order" (1 Cor. xiv. 40).

QUESTIONS.

1. **What makes forms of prayer a necessity for "common," that is, united worship?**
2. What reason for forms of prayer do we find in the singing of hymns?
3. What kind of public worship was in use in the Jewish Church?
4. **In what ways did our Lord give His approval to the use of forms of prayer?**
5. Why would it have been very strange for the Apostles to adopt what is called an extemporaneous form of worship?
6. What is the custom of all branches of the Holy Catholic Church to-day?
7. What example did our Lord give us in regard to the usefulness of forms even in private prayer?
8. **What reason is there for wearing a different dress or vestment in Divine Service from that which is worn on the street or in the house?**
9. What directions were given by God for the vestments for the Jewish priesthood?
10. Did our Lord ever show any disapproval of such vestments?
11. What would have been natural for the Apostles to do under these circumstances?
12. **What does S. Paul say about "traditions" and "customs" in the Church?**
13. Are special vestments an absolute necessity?
14. What great rule does our Lord give us in regard to prayer? Say the text.

Lesson XXXVIII—The Book of Common Prayer (Continued).

"WHERE OUR LORD WAS CRUCIFIED" AND HIS CHURCH WAS FOUNDED.

Read Acts ii. 41 to end. *Learn* S. Matt. xviii. 19.

1—The Prayer Book the Growth of Centuries.

The Prayer Book of the English-speaking branches of the Holy Catholic Church is not a new book, or even a book "compiled" three or four hundred years ago. It contains the substance, and to a large extent even the form, of the services used in the Church while some of the original Apostles were still living.

The changes that were made by the Catholic Church of England in the 16th Century were only a revision. They were a reformation of the old services, and not a creation of new ones. Such revisions were usually made necessary by changes in the language or character of the people, but the revisions only tended to improve or beautify the services, and did not alter their fundamental structure.

The worship of the primitive Catholic Church consisted of two distinct parts, namely, "the Breaking of

Bread, and the Prayers." See Acts ii. 42, Revised Version. And these two parts are represented in our Prayer Book by the office for Holy Communion, and the offices for Daily Morning and Evening Prayer. But in addition to these services for the worship of the whole congregation, many other offices have been added for the use of separate persons, or for special occasions. See what these are in the "Table of Contents."

2—The Liturgy, or Office for Holy Communion.

The office for Holy Communion was called in the early Church "the Divine Liturgy." This means "the Divine Service," because it was the only act of public worship ordained by our Lord Himself. Sometimes the entire Prayer Book is called in a general way "The Liturgy" because this service is the chief part of it, forming also, as it does, with collects, epistles, and gospels, fully one-third of the whole. Strictly speaking, however, the Liturgy means only the office for the Holy Eucharist, or Holy Communion.

The Holy Catholic Church, after the Day of Pentecost, spread into many different lands, and spoke many different languages. But the scattered Christians carried with them everywhere only one general form or outline for celebrating the Holy Communion.

But the details of the service naturally differed in each nation, and even in each province, sometimes in each diocese. For instance, the language had to be different, in accordance with the Apostolic rule in 1 Cor. xiv. 14–20. Then each branch of the One Church had the right to add to and beautify its own liturgy, according to the character or genius of its people.

The four chief liturgies of this earliest period of the Church have come down to us. They are (1) the Jerusalemite of S. James; (2) the Ephesine of S. John or S. Paul; (3) the Alexandrine, of S. Mark; (4) the Roman, of S. Peter.

The Jerusalemite was used chiefly in Palestine, Syria, Proconsular Asia, and Sicily; **The Ephesine** in Asia Minor, Gaul, Spain, Northern Italy, and Britain; **The Alexandrine** in Egypt and Ethiopia; **The Roman** in Southern and Central Italy.

Examine the table on p. 130 and see what features are common to all these liturgies. See how, in them

all, these features occupy the same position. This shows beyond a doubt that these liturgies, so different in language and in details, yet possessing so many features in common, must all have originated in one common form when the Church was still gathered in one place.

Compare the English language as spoken to-day with many variations of accent, pronunciation, and local expression. These differ widely in the different counties of Great Britain, the different States of America, and colonies all over the world, yet the language is one and the same everywhere. It is plain that this unity of language could only come from the English speaking people having been at one time all together in one land or place.

But the only time that the whole Catholic Church was gathered together into one place was immediately after the Day of Pentecost. The Twelve did not at once go out into all lands. In fulfilment of our Lord's command to "begin at Jerusalem" (S. Luke xxiv. 47), they remained in that city for about ten years.

3—The Daily Office of Prayer.

The early Church also made provision for daily worship. Services of prayer and praise were appointed for every day throughout the year in addition to the Holy Communion, which was usually confined to Sundays and holy days. These daily services consisted, in substance, of what our Daily Morning and Evening Prayer consist.

These daily services at the first numbered probably only two, or at the most three. This was done doubtless after the example of the Temple "hours of prayer" (Acts ii. 46; iii. 1).

Seven daily services were in use later. These were, matins, before dawn; prime, after daylight; tierce, at 9 a. m.; sext, at noon; nones, at 3 p. m.; vespers, at 6; compline, at 9.

At the Reformation in England the Church reduced these daily services to what was probably their original number, matins and evensong. In this way the ancient daily offices of the Church became once more services for all the people, and as such they are now found only in the Churches of the Anglican Communion.

Finally, it is important to remember in what respect these daily services differ from the Holy Communion. Morning and Evening Prayer are only of ecclesiastical appointment, while the Holy Communion is the one service of public worship "ordained by Christ Himself."

QUESTIONS.

1. **Is it right to speak of the Prayer Book as a new book, or even as having been "compiled" three or four hundred years ago?**
2. What then is the correct description of the changes made by the Church of England at the Reformation?
3. What things usually made these revisions necessary?
4. **What are the chief divisions of the worship of the Catholic Church in its earliest days?**
5. Name some other kinds of services in the Prayer Book besides the offices for Holy Communion, and Matins and Evensong.
6. **What name was given in the early Church to the service for Holy Communion, and why?**
7. Why is it not strictly correct to speak of the whole Prayer Book as "The Liturgy"?
8. **What portions of the book, and what proportion of it, belong to the office for Holy Communion?**
9. How did the apostolic method, or "form of sound words," for celebrating the Holy Eucharist spread everywhere throughout the Church?
10. What made the liturgies to differ in some respects one from another?
11. What are the four chief or parent liturgies of the Church from which most of the others have been developed?
12. And if we can thus trace them back to apostolic days what does this show?
13. **What services for public worship has the Church appointed besides that for Holy Communion?**
14. **What important difference is there between these two kinds of service?**
15. What special promise does our Lord give to those who thus unite in common prayer? Say the text.

COMPARATIVE TABLE, SHOWING THE LEADING FEATURES OF THE FOUR PARENT LITURGIES, AND OF THE ENGLISH, SCOTTISH AND AMERICAN LITURGIES.

S. JAMES.	S. MARK.	S. JOHN.	S. PETER.	ENGLISH.*
1 Prefatory Prayer and Introit.	1 Prefatory Prayer and Introit.	Prefatory Prayer and Introit.	1 Prefatory Prayer and Introit.	1 Prefatory Prayer with Introit (hymn) preceding.
2 Trisagion ("Holy God, holy and mighty holy and immortal").	2 Trisagion.	2 Gloria in Excelsis ("Glory be to God on high").	2 Gloria in Excelsis.	3 Decalogue (Old Testament lesson), with Kyries (Lord, have mercy), and Epistle and Gospel.
3 Lessons from the Old and New Testaments.	3 Epistle and Gospel.	3 Epistle and Gospel.	3 Epistle and Gospel.	5 Creed.
4 Oblation of Elements.	4 Oblation of Elements.	4 Oblation of Elements.	5 Creed.	4 Oblation of Elements.
5 Creed.	6 Kiss of Peace.	5 Creed.	4 Oblation of Elements.	7 Prayer for Church Militant with commemoration of faithful departed.
6 Kiss of Peace.	5 Creed.	7 Prayer for the whole Church.	8 Sursum Corda.	6 Kiss of Peace, represented by "Ye who do truly, etc."
7 Prayer for the whole Church.	8 Sursum Corda.	8 Sursum Corda.	9 Ter Sanctus.	8 Sursum Corda.
8 Sursum Corda ("Lift up your hearts").	7 Prayer for the whole Church.	9 Ter Sanctus.	13 Prayer for living.	9 Ter Sanctus.
9 Ter Sanctus ("Holy, holy, holy").	14 Prayer for the faithful departed.	13 Prayer for living.	10 Words of Institution.	10 Words of Institution.
10 Words of Institution.	9 Ter Sanctus.	14 Prayer for faithful departed.	11 Oblation.	16 Communion.
11 Oblation.	10 Words of Institution.	6 Kiss of Peace.	14 Prayer for faithful departed.	15 Lord's Prayer.
12 Invocation of the Holy Ghost.	11 Oblation.	10 Words of Institution.	15 Lord's Prayer.	11 Oblation.
13 Prayer for the living.	12 Invocation of the Holy Ghost.	11 Oblation.	16 Communion.	13 Prayer for "all Thy whole Church."
14 Prayer for the faithful departed.	13 Prayer for living.	12 Invocation of the Holy Ghost.	17 Thanksgiving.	17 Thanksgiving.
15 Lord's Prayer.	15 Lord's Prayer.	15 Lord's Prayer.	18 Dismissal with blessing.	2 Gloria in Excelsis.
16 Communion.	16 Communion.	16 Communion.	(This liturgy wanting in the Invocation of the Holy Ghost (12). The Kiss of Peace and the Prayer for the whole Church (6 and 7) have substitutes).	18 Dismissal with blessing.
17 Thanksgiving.	17 Thanksgiving.	17 Thanksgiving.		
18 Dismissal with blessing.	18 Dismissal with blessing.	18 Dismissal by the deacons, saying: "The mysteries are complete."		

*The Scottish and American differ from the English only in possessing in addition the Invocation (12) and in having the Oblation (11) restored to its ancient place between the words of Institution (10) and the Invocation (12).

Lesson XXXIX—The Book of Common Prayer (Continued).

"COME UNTO ME, ALL YE THAT LABOUR AND ARE HEAVY LADEN."

Read S. Matt. xv. 21–29. *Learn* S. Matt. xi. 28.

1—Divine Service in the Church of England.

The parent liturgy with which our own is most directly connected is that of Ephesus. S. John lived many years in Ephesus as its Bishop, and the particular form of this liturgy was probably given by him.

There were three countries in the west of Europe in which the Ephesine form was used, Gaul, Spain and Britain. The reason for this was that the Church in these countries was probably founded by missionaries sent out in the earliest days from Ephesus.

FOURTEENTH SUNDAY AFTER TRINITY.

The history of Divine Service in the Church of England naturally divides itself into four periods. These are, 1st. the British, A. D. 65 to 596; 2d. the Anglo-Saxon, A. D. 596 to 1085; 3d. the Norman, A. D. 1085 to 1549; 4th. the Reformed, A. D. 1549 to the present date.

During the British period (A. D. 65 to A. D. 596), the offices for Holy Communion and Daily Prayer were those which had been derived from the Ephesine forms brought by the first missionaries, and modified from time to time by contact with the kindred Gallican or French Liturgy.

During the Anglo-Saxon period (A. D. 596 to 1085), S. Augustine the Missionary (afterwards first Archbishop of Canterbury), who converted the Anglo-Saxons in the south of England, remodeled the old British service by introducing some additional features of the Gallican use. These remodeled services were used by the Anglo-Saxon Christians in the south converted by Augustine, while the old British services unchanged continued to be used in the north and west.

At the beginning of the Norman Period (A. D. 1085 to 1549), Osmund, the first Norman Bishop of Sarum or Salisbury, found great diversities of rites and ceremonies in his diocese, and immediately (A. D. 1085) proceeded to revise and reform the service books. This work was so well done that "the Sarum Use," as it was called, was introduced into many other dioceses.

At the beginning of the fourth period (A. D. 1549), these different forms of divine service were again revised and reformed, and one "use" was adopted for all dioceses in the land.

It is important to remember that the Roman liturgy and offices were never the "use" of the Church of England. It is true that, as papal influence increased in England, many Roman features were introduced, but the English services never lost their independent character as derived from the Ephesine and Gallican forms, and not from the Roman.

2—The Old English Prayer Books.

The Prayer Book may be divided into four parts or volumes. These are, two for Divine Service (Holy

Communion and Daily Prayer); and two for occasional offices (one for Baptism, Marriage, etc., to be used by Priests, and one for Confirmation, Ordination, etc., to be used by Bishops).

But these four parts of the Church's Prayer Book were not always bound together in one book in England. Before the Reformation they were commonly in four different volumes, as follows: 1, **The Missal,** containing the office for Holy Communion; 2, **the Portuary or Breviary,** containing the daily offices; 3, **the Manual,** containing the occasional offices for Priests; 4, **the Pontifical,** containing the occasional offices for Bishops.

The language of these services was originally British before the Saxon Invasion. After the Anglo-Saxons became Christians it is probable that several languages were used according as the people understood them; Celtic or Gaelic in some parts of the north; British in Wales and Cornwall; a rude form of English in other parts, and Latin among the more educated classes.

The use of Latin increased very much after the Norman Conquest in A. D. 1066. The reason of this was that Latin was the language which the conquerors originally understood and were accustomed to. While the language of the common people of Normandy had changed or became corrupted into Norman French, the language of the Church services remained the same.

But this use of an unknown tongue was not the only evil that existed in the old worship. Many errors in doctrine, and many superstitious practices, especially in regard to prayers addressed to the mother of our Lord, and to other great saints, had crept into the services, and a revision or reformation became necessary.

3—Our Prayer Book a Revision of the Ancient English Prayer Book, and Not a New Compilation.

The work of revision was conducted by the Church herself in her council of bishops and other clergy, called Convocation. The method pursued was as follows: Convocation appointed in 1542 a committee of

learned bishops and priests of its own body with Shaxton, Bishop of Sarum, the successor of Osmund, as its Chairman.

Six years were spent in this laborious work of "examining, reforming and publishing the Divine Service." The committee then reported to Convocation the result of their efforts. The report was accepted, and the Book of Common Prayer, containing the old offices translated and revised, was given to the Church, and authorized for use in every parish in the land on and after Whitsunday, A. D. 1549.

The chief alterations that were thus made are as follows: The services were translated into the clearest and purest English, in accordance with the rule laid down by S. Paul in 1 Cor. xiv.; errors and superstitions were taken away; the services were simplified, the Seven Hours of the daily office being reduced to their primitive number of two, for Morning and Evening Prayer; some new matter was added, and the four books were bound together in one volume.

It is therefore plainly a mistake to speak of the Book of Common Prayer as a new book. In all its framework it remains the same book as from the beginning.

This character of the book is especially marked in the following features: (1) The order and substance of the chief service, that of the Holy Eucharist, which is identical with that of the Catholic Church in all ages. See the table on p. 130; (2) the offices for Daily Prayer and for Holy Baptism, Confirmation, Holy Matrimony, and Ordination; and (3) the ritual observance of the fasts and festivals of the Christian Year.

The English book was used in the American Church until the Revolution. In 1789 a few unimportant changes were made. Chief among these was the adoption of the Scottish form of consecration of the Eucharist, which (with a few verbal alterations) was the form also in the revised English Book of 1549. The American Church owes this great improvement, under God, to her first Bishop, Seabury of Connecticut, and to the Scottish Bishops who consecrated him.

By this brief historical sketch we see the true character of our Prayer Book. It is simply the ancient

English Prayer Book revised. With some minor changes adapting it to local use, it is the one book of worship of the ancient Catholic Churches of England, Ireland and Scotland, and of the Church in all English Colonies and dependencies, as well as in the Church in the United States of America.

QUESTIONS.

1. From which of the great parent liturgies is the English liturgy derived?
2. In what countries of the west of Europe was the Ephesine form of the liturgy used, and how did this happen?
3. **Name the periods into which the history of Divine Service in the Church of England is naturally divided.**
4. Describe what is known of the British period.
5. Give some account of the Anglo-Saxon use.
6. Describe the Norman period.
7. What was accomplished in the year 1549?
8. **Was the Roman liturgy ever the use of the Church of England? and by whom was it first introduced into England?**
9. **Name the chief parts into which the Prayer Book is naturally divided.**
10. Describe how Latin took the place of the old British and Anglo-Saxon as understood by the people.
11. **What other errors besides the use of an "unknown tongue" had gradually crept into the services?**
12. **In what manner, and according to what standard, was the revision of the Church's worship carried on?**
13. In what chief points does the revised service differ from the older form?
14. What marked features of the Prayer Book show that it is a revision of the ancient Catholic forms of worship, and not a new "compilation"?
15. What changes were made in the book by the American Church after the War of Independence?
16. In what other countries is the revised Catholic Prayer Book of the English Speaking race now used?
17. What special encouragement does our Lord give us to join with others in the worship of the Church? Say the text.

Review.

Lesson XL—The Holy Catholic Church Foreshadowed and Foretold.

"LO, I AM WITH YOU ALWAY."

Read Acts i. 1–15. *Learn* S. Matt. iv. 17.

1—The Church the One Way of Salvation.

Belief in the Church, as the way of salvation appointed by God, has been part of the Creed from the very beginning. It never has been God's plan to save men each one by himself separately, but in a great society and together. See Acts ii. 47.

That is why it is so important to say with our hearts "I believe in the Church," or, as in the Nicene Creed, "in the One Catholic and Apostolic Church." What you mean by this is that you believe in the Church which Christ founded, and is still building (S. Matt. xvi. 18), as the one way which He has appointed for every human being to be saved.

One great reason why our Lord chose this way for saving people rather than saving each person apart

and separately, is evidently this: No one could possibly be saved without love, love of his fellow-men as well as love of God. To wish to be saved apart from his fellow-men shows that a person is selfish, and no selfish person can be saved.

Imagine each one of Noah's family insisting on having a separate boat for himself. When therefore we say "I believe in the Holy Catholic Church," it means that we believe that we can only be saved by loving and helping one another in that society, and kingdom, and family and Church which our Lord has appointed for this very purpose. See S. Matt. xvi. 18.

It is true that our Lord has made His Church to be the one appointed way of salvation. It is very important therefore that we should believe in it, and be true to it. It does not follow, however, that every one who does not belong to the Church on earth will be lost. Millions of devout heathen have never heard Christ's gospel and have never had an opportunity of belonging to the Church. Many others in Christian lands have never had the truth rightly presented to them. Of all such we can only say that God is a loving Father, and a most just Master, and will judge every man according to the opportunities which He gives them.

With us however it is different. We know from the New Testament that our Lord founded a Church, that "Holy Catholic Church" in which we profess our belief every time we recite our Creed. It is very important then to know what and where this Church is. See S. John xiv. 15.

2—The Church of Israel.

But in order to understand what the Church of Christ is, we must go further back. There was another Church before the Holy Catholic Church, and this also was founded by God. For its beginning see Gen. xvii.

Later on, when Abraham's children became a nation, God appointed a priesthood over them in three ranks or orders. See Lev. viii. and Num. iii. 1–14.

The most severe penalty was inflicted on any one who attempted to exercise the duties of a priest until

he was regularly ordained. See Num. iii. 10. See also Num. xvi.

And if the Jewish Ministry was so important to the welfare of the Church, how much more the Christian Ministry. See what S. Paul says about the need of an outward ordination even for the Lord Jesus as "Man" (Heb. v. 1–6).

3—Schism in the Jewish Church.

But the boldest and most fatal instance of rejection of the divinely ordained ministry in Israel came only after five hundred years. This was begun by Jeroboam and the ten Northern tribes. See 1 Kings xii. 26 to end.

Observe that in all these changes, Jeroboam did not try to make the people serve false gods. He and his people still professed to worship the one true God, Jehovah. Their only sin at first was the attempt to worship the true God in a wrong way.

But this led them to commit another sin, the sin of schism, That is, separation from God's true Church, and the setting up of a church and ministry such as they "had devised of their own heart" (verse 33).

See now how God showed His hatred of this sin, and what followed (1 Kings xiii., xiv). False worship of the true God led to the worship of false gods. See also what was the end of all this sin (2 Kings xvii. 1, 24).

4—The Church or Sect of the Samaritans.

There is one other instance in the Old Testament of a false church or sect being set up as a rival to the one Church or Kingdom of God. See 2 Kings xviii. 24 to end. This happened about 300 years after Jeroboam's schism.

Their religion was at first a strange mixture of the worship of Jehovah with heathenism (verse 33). Later it became the worship of Jehovah alone. It assumed the form of an organized sect or church, with a magnificent temple on Mount Gerizim (about 25 miles from Jerusalem), a self-made priesthood, a service copied from that of God's Temple at Jerusalem, an observance of the divinely appointed feasts, and the acceptance of the five books of Moses as its Bible.

But none of these many resemblances to the true Church was sufficient to make this Samaritan denomination a Church in the sight of God. And even five hundred years of history as a sect makes no difference. Read S. John iv. 22, and see what was Christ's judgment upon it then.

5—The Jewish Church a Visible Society.

God's ancient Church was, then, a visible society. Any person could always tell whether he was a member of it or not.

The Jewish Church was for that time God's way for saving people. See Rom. iii. 1–5. Everyone of its members belonged to the "elect" or chosen people. See Is. xlv. 4. But it did not follow that all its members were saved. If they did not comply with the conditions which God laid down for them, they could not be saved. See 1 Cor. x. 1–7.

Nor did the Jewish Church cease to be God's true Church because there were so many evil ministers in its priesthood, and so many wicked men among its people. In some of its worst days our Lord acknowledged its authority by becoming and remaining a faithful member of it. He always attended its services in Temple and synagogue, and the night before He was crucified He joined with His disciples in its greatest act of sacrificial worship. Thus in spite of the sinful lives of so many of its priests and people, the Lord Jesus remained all His life long a loyal member of God's ancient Church of Israel.

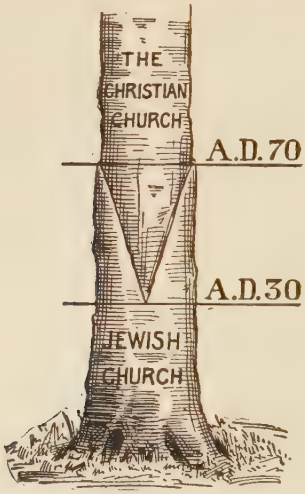
6—The Jewish Church the Seed of the Catholic Church.

But the Jewish Church was not meant to continue for ever. It was to prepare the way for the Catholic Church. See Gal. iii. 24 to end. "Catholic" means universal as including all nations.

The relation which the Jewish Church bore to the Holy Catholic Church was that of a seed to a plant, or a root to a graft (Rom. xi. 17-24). God made this clearly known by His prophets.

And another figure is used to describe this relationship of the old church to the new. The Jewish Church

is to the Catholic Church as a "shadow" to its substance, a "figure" or picture to the real thing which it represents. See Col. ii. 7; Heb. viii. 5; ix. 9; x. 1.



And this is the reason why we need to study the Old Testament as well as the New. The chief purpose of the Old Testament is to trace the history, and to describe the nature and the fortunes, of that Church which God set up in the world to "prepare the way" (Mal. iii. 1) for Christ and His Church (S. Matt. xvi. 18). The old Church is "the seed," "the shadow," "the figure" of something nobler and greater that was to come.

QUESTIONS.

1. Why has belief in the Church, as well as belief in Christ, been always an essential of the creed of Christians from the very beginning?

2. **What reason did our Lord have for requiring that people are to be saved in and through the Church, instead of separately?**

3. Does this mean that no one can ever be saved

unless he has belonged to the visible Church or kingdom of God on earth?

4. Why then is it so necessary for us to learn what and where the Church which Christ calls "My Church" is?

5. **What was the nature of the priesthood in the Church of Israel?**

6. **Show from the New Testament that the priesthood in the Christian Church is to be regarded with equal or greater reverence.**

7. Describe the work of Jeroboam in his rejection of the ancient Church and priesthood.

8. What later instance have we in the Old Testament of the foundation of a sect in opposition to the true Church?

9. Describe the leading features of the sect or church of the Samaritans.

10. Did these close resemblances to God's true Church make it just as good as the Church itself?

11. What judgment did our Lord pronounce on this false church?

12. **How did our Lord show by teaching and example that the Jewish Church was for that time God's appointed way of salvation?**

13. **What relation did the Jewish Church bear to the Holy Catholic Church?**

14. In what ways was the Jewish Church a "shadow" of the Catholic Church?

15. Why then is it so important that we should study the Old Testament history as well as the New?

Lesson XLI—The Holy Catholic Church Prepared and Founded.

WHERE THE TEMPLE ONCE STOOD.

Read Acts i. 15 to end. *Learn* Acts ii. 42.

1—Christ Prepares the Church.

Our Lord did not set up His Church during His stay on earth. He only prepared for its coming. The Church of the Jews was then God's Church, and had been for fifteen hundred years. Of this Church both our Lord and His disciples were faithful members, in spite of its many faults.

The building of the Church of Christ, or the Holy Catholic Church was not begun until the Day of Pentecost. See Acts ii. 17. During our Lord's life on earth He only trained the builders, and prepared the foundation stones, and sketched the plan. In three ways especially He prepared His Church: (1) by training His ministers; (2) by describing the Church; (3) by attaching disciples to Himself, and baptizing them.

(1.) **The very first thing our Lord did, before He began to preach to the people, was to draw a few**

disciples very close to Him. Thus He established a kind of training school for His ministers. At one time there were seventy such disciples in His school. See S. Luke x. 1, 17. And besides these He chose twelve men in whom He found special fitness for the work of building and governing His future Church.

To these twelve, whose names are all carefully recorded for us, He gave the title of "Apostles." He also kept them very close to Himself, that He might train them under His own eye to be the founders and chief rulers of His Church. See S. Matt. x. and xi. 1.

(2.) **Another way in which He prepared His Church was by telling beforehand what it would be like.** See the names He gives it in S. Matt. xvi. 18, 19; xviii. 17; S. John iii. 5, and in the parables of the "likes" in S. Matt. xiii.

The Church is a "kingdom," and therefore it must have certain men appointed as its rulers and governors, "unto the end of the world" (S. Matt. xxviii. 18, 19, 20).

The Church is a family, and therefore it must have a way in which people are to be "born again" into it, and fed in it. (S. John iii. 5; vi. 53.)

The Church is a living thing, like a tree or a vine (S. Matt. xiii. 31, 32; S. John xv. 15).

All these figures show that the Church is a creation of God and not of man. For there is only one power that can make a family, or a vine, or a human body. Man can gather a number of persons together, but they will not form a family unless God has already made them such by birth. Man can carve and paint something that will look like a vine, or a human body, but God alone can make a real vine, or a real body.

(3.) **A third way in which our Lord laid the foundation of His Church.** This was by teaching the multitude (by His words, His miracles and His life), and by gathering out from them here and there disciples whom He taught to believe in Himself, to imitate Him and to be baptized (S. John iv. 1, 2).

2—Christ "Gives Commandments to His Apostles" Concerning the Church.

Besides training the Twelve during three years, our Lord gave them special "commandments," or direc-

tions, concerning the Church. See Acts i. 2, 3 for the time when most of these commandments were given.

Many of these commandments have not come down to us in words, but only in "acts." This is the chief value of "The Acts of the Apostles." We learn from the things which the Apostles did, the things which Christ commanded them to do.

Examples of this are seen in such "acts" as:
The religious observance of Sunday ("the first day of the week") instead of Saturday, and the celebration of the Holy Eucharist as the chief act of worship. See Acts ii. 46; xx. 7; 1 Cor. xi. 17, etc.

The ordaining of new Apostles in addition to the original twelve. See Acts i. 25, etc.; xiii. 1, 2, 3; xiv. 4, 14.

The ordination of men to the two lower orders of presbyter, or priest, and deacon (Acts vi. 1, etc.; xiv. 23; Tit. i. 5).

The practice of Confirmation or the laying on of the Apostles' hands on the baptized (Acts viii. 14, etc.; xix. 1, etc.).

Other "commandments" of Christ concerning His Church may be found in the customs established by the first Apostles in every Church, and handed on to this very day by "tradition." See 2 Tim. ii. 2; 2 Thess. ii. 15; iii. 6. The following are examples of such Apostolic traditions: the use of vestments in divine service; the use of a liturgy, or forms of prayer; the observance of the Christian year, with its system of festivals and fasts; baptism of infants, etc.

3—Four Marks of the Holy Catholic Church.

The Church was at length set up in Jerusalem on the Day of Pentecost. For the account of this and the special preparations made for it by our Lord Himself and His Apostles, see Acts i. and ii. For three years our Lord had been gathering the materials, and preparing for the work. But not until He had ascended to the Father, and the promised "Giver of Life" had come, did the Church become a living body.

Four marks or signs are now given by which men in all ages might know whether they are living in that Church which Christ prepared, and which His Apostles founded. See Acts ii. 42, Revised Version.

(1) **The first of these is "stedfast continuance in the Apostles' teaching."** For the character of this "teaching" see the sermons of S. Peter and S. Paul in Acts ii. and xiii; also S. Paul's account of the "Gospel" in 1 Cor. xv. 1–9, and 2 Tim. ii. 8.

And this teaching is summed up in the Creed. As the New Testament was not written until many years later, and as it was impossible, even when it was written, that everyone should possess a copy and be able to read it, the Apostles' "teaching" was put from the first into a "form of doctrine," or "of sound words," that is, a creed, easily learned and remembered even by the youngest and most ignorant. See Rom. vi. 17; 2 Tim. i. 13.

(2) **The second mark is "stedfast continuance in the Apostles' fellowship."** That means that the people did not split up into many independent bodies, but continued in that "One Church" over which the Apostles were the rulers and chief pastors under Christ. And this is just as much a mark of a good Christian now as it was then, because these first Apostles consecrated others to take their place, and to continue the line of Apostolic Succession "unto the end of the world" (S. Matt. xxviii. 20).

(3) **The third mark is "stedfast continuance in the breaking of (the) bread."** For what is meant by this, see 1 Cor. x. 16; xi. 23, 24. Compare Acts xx. 7.

(4) **The fourth mark of a good Christian is "stedfast continuance in the prayers."** The word "the" is in the original, and is rightly retained in the Revised Version. "Continuing in the prayers" means much more than "continuing in prayer." As S. Luke wrote this account some 30 years after the Day of Pentecost, "the prayers" could only mean "the well known and accustomed prayers."

4—The Apostles Founded only one Church.

There is not the slightest sign in the New Testament that our Lord or His apostles founded, or in any way sanctioned, different "denominations" or sects of

Christians. Nowhere do we read of the early Christians meeting together and choosing and making ministers and forming churches for themselves. What is meant in the New Testament by "the Churches" (Acts ix. 31; 1 Cor. xi. 16; xvi. 1; Rev. i. 4), is particular congregations, or local branches, of the "One Catholic and Apostolic Church."

These "Churches" did not adopt different names. They were simply known as "the Church" in this or that land or place, as "the Church at Antioch," "the Church in Sardis," or "in Philadelphia," etc. (Acts xiii. 1; Rev. iii. 1, 7). Nor did any one of these Churches, like that in Rome, for instance, ever call itself the Catholic Church. The Catholic Church is the "one Body" which includes all the branches, or local Churches.

5—The Church Not Founded on the Scriptures.

It is not true that the Church is founded upon the New Testament. The Church was founded on, and by, the Lord Jesus Christ, long before a word of the New Testament was written.

It follows that the Scriptures are founded upon the Church, instead of the Church being founded on the Scriptures. See how S. Paul declares this relation in 1 Tim. iii. 14.

It was by the Church's ministers, and for her use, that every book of the New Testament was written. By her constant testimony from the beginning we know it to be the Word of God; and by the same testimony, in her Creed and offices of worship, she is its fitting interpreter and "keeper."

If then we would serve God truly, we must "continue stedfastly" in that one visible society which our Lord foretold when He said, "Upon this rock I will build My Church."

QUESTIONS.

1. During our Lord's life on earth, what alone did He do for the setting up of His Church?
2. **In what way did our Lord train the ministers and founders of the Church?**
3. At what time did He give them His final instructions and authority?

4. How do we know that this authority was not to die with the first twelve Apostles?

5. **What were some of the illustrations, or "likes," by which our Lord pictured His future Church?**

6. **How are we to learn what are Christ's other "commandments to His Apostles" during the great Forty Days?**

7. Give some examples of this in the Acts and the Epistles.

8. Where and when was the Church of Christ first set up?

9. **What four marks are given us by which we may be assured that we are true and faithful members of this Holy Catholic Church of Christ? Say the text.**

10. What form did "the Apostles' teaching" necessarily take at the first, and what afterwards?

11. Describe what is meant by "the Apostles' fellowship."

12. What is meant by "continuing stedfastly in the breaking of bread"?

13. Why must "the prayers" mean much more than "prayers," or "prayer"?

14. **Is there any sign in the New Testament to show that Christ or His Apostles ever founded or allowed denominations or sects?**

15. Show that the Church was not founded on the New Testament.

16. What then must we do if we would serve God faithfully?

Lesson XLII—The Government of the Holy Catholic Church.

"HE ORDAINED TWELVE THAT THEY SHOULD BE WITH HIM."

Read S. Mark iii. 13–20. *Learn* S. Mark iii. 14.

1—The Government of the Church.

The government of the Church, that is, its ordained ministry, is shown in Holy Scripture to be of the first importance. This is seen in the extreme care which our Lord took in selecting from the multitude of His "disciples," or followers, the men best fitted for the work; then schooling and training them; and finally ordaining them, and sending them forth.

For His careful selection and naming of the men for the ministry, see S. Luke vi. 13–17. Observe what solemnity is given to this act by the way in which He

spent the previous night (verse 12), and by the great discourse that followed (verse 17, etc.).

For examples of Christ's schooling of the twelve to trust His power and love, see S. Mark iv. 35, etc., and vi. 47, etc. For His testing and training of them in their work out of His sight, see S. Matt. x. and xi. 1. Compare the sending forth of the seventy for a similar purpose (S. Luke x. 1–21). All this was like the drill or mimic warfare of soldiers, in preparation for the real battle that was to follow.

For their actual ordination, see S. John xx. 21–24. For their final mission "into all the world," see S. Matt. xxviii. 16 to end; Acts i. 1–9. This was just as important as their previous schooling.

We have many illustrations of this need of authority, or commission, in common life. A man may be a very wise statesman, or brave soldier, or learned lawyer, but unless he has authority from the rulers of his country, he cannot be an ambassador, or governor, or general, or judge.

This principle had its most complete illustration in our Lord himself. See S. Luke iii. 21, 22, and compare what S. Paul says about this in Heb. v. 5. The necessity of a ministry, not only trained but also visibly ordained and empowered from above, is seen further in our Lord's favourite figure of His Church. In a kingdom all authority comes from above, from the king.

2 — Apostolic Succession.

That our Lord never meant His ministry to die out, we learn from His promise to the eleven in S. Matt. xxviii. 20. This is a promise which could only be fulfilled by their having successors, "unto the end of the world." See how this Apostolic Succession began by our Lord Himself filling the vacant "bishopric" of Judas. Observe how this is done by the joint action of the eleven and our Lord, in answer to prayer (Acts i. 15 to end).

This making or ordaining of new Apostles by those who have already received Christ's authority as Apostles, is called Apostolic Succession. This was done when branches of the Church were established in new places, and it was necessary to appoint Apostles over them, or when the first Apostles died.

For the names of eight other Apostles besides the original twelve, see Acts xiv. 14; Rom. xvi. 7; Phil. ii. 25 (where "messenger" is "apostle" in the original Greek); Gal. i. 19; 1 Thess. i. 1; ii. 6.

But there were many other Apostles during these earliest days of the Church. This is seen in the fact that both S. Paul and S. John warn their flocks against "false apostles," who "say they are apostles, and are not" (2 Cor. xi. 13; Rev. ii. 2).

3—The First Order of the Ministry—Apostles or Bishops.

The office and work of an Apostle is declared by our Lord Himself, to be that of His chief representative on earth (S. John xx. 21, 22, 23). See how this power of acting "in Christ's stead" was claimed by two Apostles who were not of the original twelve (2 Cor. i. 1 and v. 20).

The name now given universally to a successor of the Apostles is Bishop, though it is only used once in that connection in the New Testament (Acts i. 20). Compare 1 Pet. ii. 25, where it is applied to our Lord Himself. "Bishop" is the Greek word for overseer (Episkopos; hence Episcopal.)

It was probably during the first century that the name Apostle was dropped for the most part by the first order, and the name Bishop adopted in its stead. The change seems to have come gradually out of reverence for the first Apostles as occupying a peculiar place in the Church. But it is important to remember that while the name was changed, the office itself could not change.

4—The Second Order of the Ministry—Priests.

Presbyter or priest is the name of the second order of the ministry. Presbyter is a Greek word meaning "elder," and is usually so translated in our version of the New Testament. Priest is simply the shortened form of the word (prester, preste, priest).

Priests have a large share of that authority which our Lord gave to His Apostles. See the words used in the act of ordaining priests in the Prayer Book.

One power of the Apostle not possessed by the priest is ordination. There were many priests in Ephesus, as we learn from Acts xx. 17, yet the whole

matter of ordination was committed to Timothy, their Apostle or Bishop (1 Tim. iii.; v. 22).

Nevertheless, even in the work of ordination, priests have some share. See 1 Tim. iv. 14, where the words, "with the laying on of the hands of the presbytery," refer to the custom, which is the rule of the Church to-day. All the priests, or "presbytery," who are present, still join "with" the Bishop in the laying on of hands. See "The Ordination of Priests" in the Prayer Book.

5—The Third Order of the Ministry—Deacons.

An account of the ordination of the first Deacons is found in Acts vi. 1–7. As in the case of the first Apostles, and of the first Elders or Priests (if the seventy disciples in S. Luke x. 1 represent the second order of the ministry), the exact number ordained is given. The names also of the first Deacons are carefully recorded.

But the authority of a Deacon included preaching and baptizing also. See Acts vi. 10; viii. 5, 12, 13, 35–40; xxi. 8; and compare 1 Tim. 8–14. See also the office for "The Ordering of Deacons" in the Prayer Book; "It appertaineth to the office of a deacon" &c.

6—Holy Orders.

"Holy Orders" is a name which is given by the Church to all three of the offices in the sacred ministry. These must be clearly distinguished from what are only ranks created by the Church, like that of Archbishop, Archdeacon, Dean, etc. All these offices differ from the three "holy orders" in this; they are only ranks established by the Church for convenience of government, and are alterable at any time while the three offices of Bishop, Priest and Deacon are holy orders established by God and therefore unalterable.

We are not to expect, however, in the New Testament full directions for the government and ministry of the Church. Just in the same way we do not expect a full account of the office and work of governors, sheriffs, and judges in Magna Charta, or in the Constitution of the United States.

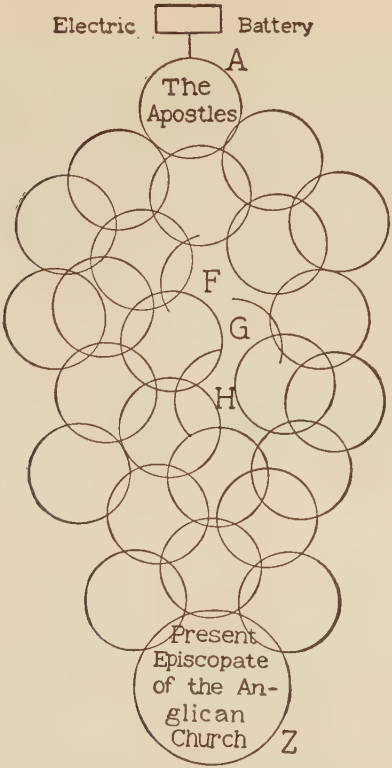
What we learn from later history in regard to the government of the Church is that for 1,500 years all

Christians throughout the world, and the great majority of Christians to-day, have acknowledged no other government than that of Bishops, Priests and Deacons ordained in direct succession from the Apostles. See the preface to the Ordinal in the Prayer Book.

Finally, see S. Paul's declarations in Heb. xiii. 17 as to what is our duty and wisdom in regard to the sacred ministry.

QUESTIONS.

1. **How do we learn from the New Testament that the government or ministry of the Church is of very great importance?**
2. Give some examples of Christ's schooling and training of the Apostles and of their final ordination, and mission, or sending.
3. **What illustrations of the necessity for a valid commission in the ministry do we see in other things?**
4. **Who is the most striking illustration of the necessity for a valid commission?**
5. What does our Lord's favourite figure of His Church as a "kingdom" teach us about the need of a lawfully authorized and ordained ministry?
6. What is there in our Lord's promise to the Eleven, and in the election of Matthias, to show this?
7. How does the false claim of some to be Apostles, even during the life of S. John and S. Paul, show that the number of real Apostles was not confined to twelve, or even twenty?
8. **What is the chief work and office of an Apostle, as declared by our Lord, and by S. Paul?**
9. What does the word Bishop mean, and to whom was the name given at the first?
10. Why was the name gradually adopted for the highest order of the ministry?
11. **What powers of the ministry do Priests possess, and what do they not possess?**
12. What do we learn from the New Testament concerning the work of Deacons?
13. **In what way do the three "holy orders" differ from such offices as Archbishop, Dean, Rector, etc?**
14. Why must we not expect a full description of the organization of the Church in the New Testament?
15. What great rule of St. Paul must we take as our guide in regard to the ministry? Say the text.



The above diagram represents a network of wire rings, and is intended to illustrate the "Apostolic Succession." "A" represents the Apostles. "Z" represents the present Episcopate. All other rings represent the names of Bishops.

Suppose, for the sake of argument, that the links in direct line between "A" and "Z" are broken at "F," "G, "H," although there is not the slightest evidence for such a supposition. But even supposing there is a break, a current of electricity applied at "A" would be felt at "Z" notwithstanding the break.

Lesson XLIII—The Holy Catholic Church Spreading and Continuing.

"THEY STONED STEPHEN, CALLING UPON GOD."

Read Acts vi. *Learn* S. John xvii. 20, 21.

1—The Spread of the Church.

The Holy Catholic Church was founded in that city which had been chosen for the purpose out of all the cities of the world, many centuries before. See Gen. xiv. 18; Deut. xii. 11; 1 Kings viii. 29. This in itself is surely very remarkable. But unlike the Jewish Church, which was the Church of one land and one nation, the Church of Christ was meant for "all nations." That is why it is called the Holy Catholic, or Universal, Church.

"Beginning at Jerusalem," the Church spread in the first century northwards into Samaria, Syria, Asia Minor, and Scythia; westwards into Macedonia, Greece, Italy, Gaul, Spain, and Britain; southwards into Egypt, and Ethiopia; and eastward into Arabia, Persia, and India.

But in spite of thus spreading into many nations, and speaking many languages, the Holy Catholic Church was not divided. Compare our Lord's figure of a

vine with one root (at Jerusalem), but many branches, extending, as in same cases, over many hundred feet of surface (S. John xv. 1–9). For the four things that bound all these widely separated Christians together into one Catholic and Apostolic Church, see Acts ii. 42, and the lesson for the 16th Sunday after Trinity.

2—General Councils of the Church.

One way in which the Church guarded herself against heresy and schism (error and separation) was by holding councils. See Acts xv. 6–32 for an account of the first of such councils, within twenty years after our Lord's ascension. This is called the Apostolic Council. After this many other councils were held in different places for similar purposes.

The greatest of these councils were the six which are called Ecumenical or General. They differ from the Apostolic Council in Acts xv. in this that, while that council only dealt with a question of Church ritual or discipline, these were chiefly engaged in guarding the faith of the Church in our Lord's Godhead.

The first of these was the Council of Nicea or Nice (in Asia Minor), held in A. D. 325. It was at this Council that the chief part of the Nicene Creed was adopted, in order to declare more plainly what had always been the faith of the Church as against Arius, who denied that our Lord was truly God.

The Second General Council was the first Council of Constantinople, held in A. D. 381. This Council declared more plainly what had always been the faith of the Church as against Apollinaris, who denied that our Lord was perfectly man.

The third was the Council of Ephesus, held in A. D. 431. This Council declared more plainly what had always been the faith of the Church as against Nestorius, who denied that our Lord was God and man in one Person inseparably.

The fourth was the Council of Chalcedon (an Asiatic suburb of Constantinople), held in A. D. 451. This Council declared more plainly what had always been the faith of the Church as against Eutyches, who denied that our Lord had a human will, that is, that He was God and man distinctly.

The fifth and sixth were held in Constantinople in the years 553 and 681. They only re-affirmed what had been already declared concerning the faith by the four General Councils that preceded them.

3—Schisms in the Catholic Church.

The Catholic Church throughout the world did not, however, always remain visibly united. It was in the year 1054 that the first great division, which continues to the present day, took place. In that year the Western or Latin branches of the Church, under the leadership of the Bishop, or Pope, of Rome, ceased to hold communion with the Eastern or Greek Churches, under the leadership of the Bishop, or Pope, of Constantinople. This sad division was made permanent and irreconcilable after the Council of Florence in 1439.

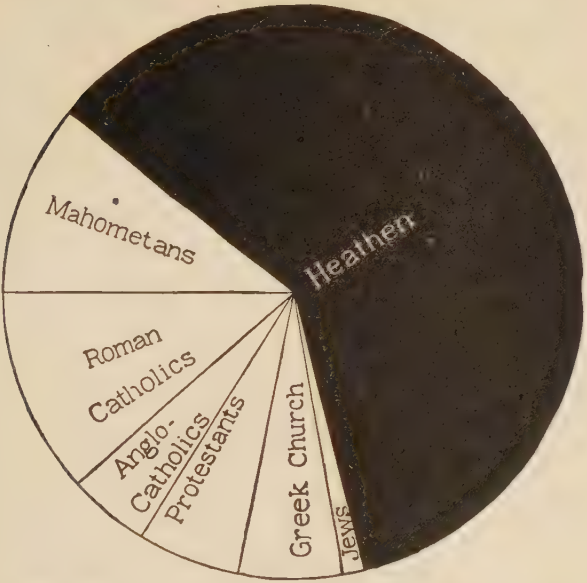
The chief cause of this schism was the arrogant claim of the Bishop of Rome to exercise supreme authority over the Churches of the East. This claim was something wholly new in the Church. The Bishop of Rome, though always given a place of honour on account of the importance of Rome as the chief city of the Empire, was only the equal of all other Bishops in the world.

The next great schism which rent the body of Christ took place in the sixteenth century. Then the Churches in the South and Middle of Europe, under the leadership of the Bishop of Rome, ceased to hold communion with the Church of England. The cause of this schism also was once more the ambition of the Bishop of Rome to usurp authority, in this case over the Church of England.

About the same time in Germany, France, Switzerland and Scotland, large bodies of Christians under Luther, Calvin, Knox and others broke away from the Catholic Church in its corrupt state. These bodies formed independent sects, and there was no true reformation of the Church in these countries.

The relative number of souls in each of the three great branches of the Catholic Church to-day is as follows: The Churches in communion with the Archbishop of Canterbury have about 35 millions; the Churches in communion with the Greek Bishop, or Patriarch, of Constantinople, about 100 millions; the

Churches in communion with the Bishop of Rome have about 200 millions.



4—The Holy Catholic Church, "The Way of God."

"The Way" was a name commonly given to the Church in the very earliest days. First applied by our Lord to Himself (S. John xiv. 6), the first Christians applied it also to "the Church, which is His body" (Eph. i. 22, 23).

As there was but one Name by which men were to be saved (Acts iv. 12), so it was our Lord's intention that there should be but one Way. See His solemn warnings against false teachers in S. Matt. vii. 15; xxiv. 11, 24; S. John x. 12; and His almost dying prayer for outward and visible unity, such as "the world" must recognize, in S. John xvii. 21.

All division among Christians, and especially the forming of "denominations" or "ways," besides "The

Way," is condemned again and again by the Apostles. Gal. v. 19, 20; 1 Cor. i.; iii.; xi. 18, 19; xii. 25.

"Our unhappy divisions" are not only the cause of hatred, and jealousy, and weakness among Christians. They are also the chief reason why "the world" does not "believe," and why more than three fourths of the world are still heathen. See the shameful table of Christian societies, with the names of their founders, and the dates of their origin, on pages 160, 161, 162.

Churchmen have two great duties towards those Christians who are separated from the Church as our Lord ordained it.

The first is that we should always "speak the truth" (Eph. iv. 15; 1 Pet. iii. 15). To say that it makes no difference what way men ought to seek their heavenly home, is to say what is untrue, and untruth can never be either wise or kind.

And the second duty is always "to speak in love." All Christians who are living in separation from the Catholic Church cannot be held responsible for this sin. Real heresy or schism is a sin of the heart, and God, who reads the heart, can alone judge them.

And the greatest help to speak and act kindly towards our separated brethren is found in prayer, that all may be brought into the unity of the Church. See our Lord's great example in the text, and the words which the Church puts upon our lips in the "Prayer for all Conditions of Men."

QUESTIONS.

1. **Why was the Church which our Lord founded called Catholic?**
2. Into what countries did the Church spread during the first century?
3. **Why did not these different countries, and nations, and languages cause any real division in the Church?**
4. What was the one way in which the Church guarded herself against heresy and schism?
5. Give some account of each of the six General Councils.
6. What was there remarkable in the decisions of the 5th and 6th General Councils?
7. What was there remarkable about them all as regards the modern claims of the Bishops of Rome?

8. Describe how the first great schism or separation took place in the Church.

9. What was the next great division, and how was it caused?

10. **What was the difference between the reformation of the English Church, and the reformation as it was conducted in Scotland, and on the continent of Europe?**

11. **What name was at the first given to the Church, showing how the early Christians regarded it as the one appointed way of salvation?**

12. **Give examples of how all division among Christians is condemned in the writings of the Apostles, in the Creed, and in the Litany?**

13. **What great duty have Churchmen towards our separated brethren?**

14. What is the greatest possible help to enable us to have always a right spirit towards our separated fellow Christians?

TABLE OF RELIGIOUS SOCIETIES FOUNDED IN EUROPE, ASIA, AND AFRICA BETWEEN A. D. 33 AND A. D. 500.

	NAME OF SOCIETY.	WHEN FOUNDED.	BY WHOM FOUNDED.
		A. D.	
1	THE HOLY CATHOLIC CHURCH, founded at Jerusalem, thence extending its various branches, its diocesan and national Churches into Syria, North Africa, Greece, Italy, Spain, France, England, Ireland, Scotland, etc., and known in these lands simply by the local designation such as "the Church at Antioch," "the Church of Ephesus," "the Church in Smyrna," "the Churches of Asia," "the Churches of Galatia," "the Church of Gaul or France," "the Church of Britain or England," "the Church of Ireland," etc. (See Acts xiii. 1; Rev. ii. 1, 8, 12, 18; iii. 1, 8, 15; 1 Cor. i. 2; xvi. 1, 19.....	33	JESUS CHRIST and His Apostles.
2	Docetæ and Gnostics (Spiritualists and Free-Religionists), about.....	40	[viii. 9-25). Simon Magus, a layman (Acts
3	Ebionites (Unitarians), about.....	75	Ebion (?).
4	Nicolaitans (Rev. ii. 6, 15), about....	90	Nicolas. [Jew.
5	Cerinthians (Unitarians), about	90	Cerinthus, an Alexandrian
6	Basilidians (Unitarians) about	120	Basilides, a Syrian.
7	Valentinians, about	140	Valentinus, an Alexandrian.
8	Marcionites (Rationalists).....	2nd cent.	Marcion, a layman.
9	Encratites or Continente. (forbade the use of wine even in Eucharist)	"	Tatian, a Syrian.
10	Montanists (Millenarians and enthusiasts).....	172	Montanus, a heathen priest.
11	Monarchianists (Anti-trinitarians)..	190	Theodotus, a currier.
12	Sabellians or Patripassians (Anti-trinitarians).....	225	Sabellius, an African priest.
13	Novatians or Cathari (Puritans).....	251	Novatian, a Roman priest, and Novatus, an African.
14	Manichæans (Rationalists).....	270	Manes, a Persian priest.
15	Paulianists (Unitarians).....	272	Paul, Bishop of Samosata.
16	Donatists (African Puritans)	312	Donatus, an African bishop.
17	Arians (Unitarians).....	325	Arius, a priest of Alexandria.
18	Aetians or Anomæans (Unitarians)	359	Aetius, a tradesman of Antioch.
19	Eunomians (Unitarians)	360	Eunomius, a bishop.
20	Priscillianists	380	Priscillian, a Spanish noble.
21	Pelagians.....	431	Pelagius or Morgan, a British monk.

Besides the above there were many other societies formed, such as the Ascodrutæ, Marcites, Archontici, Quintillians, Seleucians and Hermians, who were for the most part a kind of Quakers and anti-sacramentalists.

Many of the "denominations" in this table flourished for several centuries, but out of all their number only one lives on to-day, namely, THE HOLY CATHOLIC CHURCH, both in its reformed and unreformed condition. Of the others, not a trace remains.

"Behold, they shall surely gather together, but not by Me; whosoever shall gather together against thee shall fall for thy sake. . . . No weapon that is formed against thee shall prosper" (God's promise to His Church in Is. liv. 15, 17).

TABLE OF RELIGIOUS SOCIETIES IN ENGLAND.

	NAME.	WHEN FOUNDED.	BY WHOM FOUNDED.
		A. D.	
1	THE CHURCH founded at Jerusalem (Introduced into England in the first or second century.)	33	JESUS CHRIST and His Apostles.
2	Independents or Congregationalists	1568	Rich'd Fitz and Robert Browne
3	English Romanists	1570	Pius V., an Italian bishop.
4	Presbyterians (English)	1572	Certain Puritan or Calvinistic priests of the Church of England.
5	General Baptists	1633	Mr. Spilsbury and other Independent ministers.
6	Particular Baptists	1633	Independent ministers.
7	Friends or Quakers	1648	George Fox, a cobbler.
8	Seventh-day Baptists	1650	
9	Reformed Presbyterians or Cameronians	1680	Richard Cameron, a Scottish minister.
10	Socinians or Unitarians	1719	
11	Glassites	1730	John Glas, a Scottish Presbyterian minister.
12	Wesleyan Methodists. (The Methodists did not leave the Church until 1795)	1739	John Wesley, an English [priest.
13	Welsh Calvinistic Methodists	1739	Howell Harris, a layman.
14	Inghamites	1740	Joseph Ingham.
15	Calvinistic Methodists	1741	George Whitefield, an English priest.
16	Sandemanians	1760	Robt. Sandeman.
17	Scotch Baptists	1765	
18	General Baptist Association, new connection	1770	
19	New Jerusalem or Swedenborgians	1783	Emanuel Swedenborg.
20	Methodist New Connection	1797	Alex'r Kilham.
21	Independent Methodists	1810	
22	Primitive Methodists	1810	Hugh Bourne and Wm. Clows.
23	Bible Christians	1815	Wm. O'Bryan.
24	Hicksite Quakers	1827	Elias Hicks.
25	Mormons	1830	Joseph Smith, an American impostor.
26	Second Advent Brethren	1831	Wm. Miller.
27	"Catholic Apostolic Church" or Irvingites	1832	Edward Irving, a Scottish Presbyterian minister.
28	Wesleyan Methodist Association	1835	Dr. Warren.
29	Plymouth Brethren or Darbyites	1835	John Darby.
30	Evangelical Friends	1837	
31	Evangelical Unionists or Morisonians	1842	James Morison, a Scottish Presbyterian minister.
32	United Presbyterians	1847	

Besides the above there were in 1886 about 200 other societies in England, all of recent origin. Of these there are the following new sects of Baptists: Calvinistic Baptists, Congregational Baptists, Old Baptists, Open Baptists, Presbyterian Baptists, Strict Baptists, Union Baptists, Unitarian Baptists. The following are new sects of Methodists: Methodist Reform Union, Methodist Army, Modern Methodists, New Connection Wesleyans, New Methodists, Refuge Methodists, Temperance Methodists, Welsh Wesleyan Methodists, Wesleyan Methodist Association, Wesleyan Reform Glory Band, Wesleyan Reformers, Benevolent Methodists, Independent Methodists, Free Methodists.

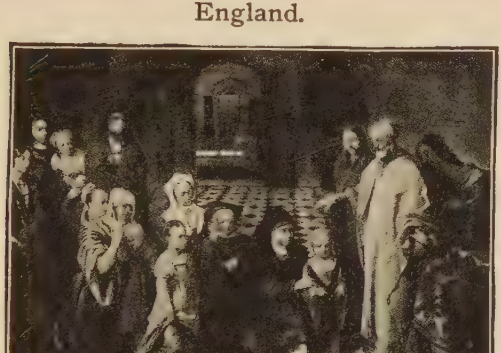
TABLE OF RELIGIOUS SOCIETIES IN THE UNITED STATES.

	NAME OF SOCIETY.	WHEN FOUNDED.	BY WHOM FOUNDED.
		A. D.	
1	THE HOLY CATHOLIC AND APOSTOLIC CHURCH founded at Jerusalem ..... Introduced into Britain in the first or second century and called the British Church; when Britain became England (seventh to tenth century) name changed to Church of England; subjected to the usurpations of an Italian Bishop from the eleventh century to the beginning of the sixteenth century; freed and reformed in the sixteenth century; introduced into America 1607 and called the Church of England in the Colonies. Civil or legal name changed to Protestant Episcopal after the Revolution, 1789.	33	JESUS CHRIST and His Apostles.
2	German Reformed.....	1523	Ulric Zwingle.
3	Evangelical Lutheran	1529	Martin Luther.
4	Mennonite.....	1537	Menno Simon.
5	Presbyterian (Scottish).....	1520–60	John Knox. (Browne.
6	Congregationalist.....	1568	Rich'd Fitz and Rob't
7	Roman Catholic..... The Romanists in the United States have a valid Apostolic Succession in the ministry, but are in schism not submitting to the lawful Bishops of the American branch of the Catholic Church. As a sect they originated in England and Ireland in 1570, having separated in that year from the ancient Catholic Churches of England and Ireland	1570	Pope Pius V.
8	Reformed (Dutch)	16th cent.	
9	Schwenkenfelder	16th cent.	Caspar Schwenkfeld.
10	Baptist.....	1639	Roger Williams.
11	Friends or Quakers.....	1648	George Fox.
12	Seventh-day Baptist	1650	
13	Reformed Presbyterian	1680	
14	German Baptist or Dunkers	1718–30	
15	Moravian	1727	Count Zinzendorf.
16	Seventh-day German Baptist	1728	Conrad Beissei.
17	Associate Presbyterian.....	1733	
18	United Brethren.....	1755	William Otterbein.
19	Methodists.....	1766	John Wesley.
20	Shakers	1774	Ann Lee.
21	Universalist	1775–85	John Murray.
22	Free-will Baptist	1780	
23	Associate Reformed	1782	
24	New Jerusalem.....	1783	Emanuel Swedenborg.
25	Cumberland Presbyterian.....	1796	James McGready.
26	Christian.....	1800	James O'Kelly.
27	Evangelical Association.....	1800	Jacob Albright.
28	Reformed Mennonite	1811	
29	Disciples of Christ.....	1812	Thomas Campbell.
30	Reformed Methodist	1814	
31	Unitarian	1815	
32	Church of God	1820	John Winebrenner.
33	Methodist Society.....	1820	
34	Friends (Hicksites)	1827	Elias Hicks.
35	Methodist Protestant.....	1830	
36	Mormons	1830	Joseph Smith.
37	Restorationists.....	1831	
38	Second Advent Believers	1831	William Miller.
39	Irvingites.....	1832	Edward Irving.
40	True Wesleyan Methodist	1843	

Besides these there are many smaller societies in the United States, all of recent origin.

"That Church alone which began first at Jerusalem on earth, will bring us to the Jerusalem in Heaven. Whatsoever Church pretendeth to a new beginning pretendeth at the same time to a new Churchdom, and whatsoever is so new is none."—Bishop Pearson "On the Creed."

Lesson XLIV—The Holy Catholic Church in England.



"MAKE DISCIPLES OF ALL NATIONS."

Read Acts xi. 1–22. *Learn* Acts i. 8.

1—The Church of England.

The Church was carried into Britain probably in the first century. According to some early writers, S. Paul is said to have gone there when he went into Spain (Rom. xv. 24, 28). However that may be, it is certain that the Britons were early won to the Church, and the whole southern part of the island became a Christian land.

The Church in Britain at this period was organized like every other part of the Catholic Church. Its many Dioceses, each under its own Bishop, were united into three Provinces. Each Province had its Presiding or Arch-bishop. The Bishop of London was Archbishop of the Southern Province; the Bishop of York of the Northern, and the Bishop of Caer-Leon on Usk of the Welsh or Western Province.

During the first five centuries the British Church was wholly free from the authority of any foreign Bishop. At this time the Bishop of Rome was regarded only as an Archbishop, presiding over a number of dioceses in Italy, just as the Archbishop of London, or of York, presided over a certain number of dioceses in Britain.

2—The Conversion of the Anglo-Saxons.

A very important event in the history of the British Church took place in the sixth century. The country was conquered by heathen tribes from Germany, called Angles and Saxons. As a result of this invasion the native clergy and people were for the most part driven back into the mountains of Wales and North Britain, while the Church buildings were destroyed, or left to go to ruin.

At the close of the sixth century, and throughout the seventh, these Anglo-Saxon invaders were themselves gradually converted to the Christian faith. In the south missionaries came from the see of Rome, which was then a pure branch of the Church. In the north the work of conversion was carried on by missionaries of the Church of Ireland who had planted a great missionary centre on the little island of Iona, on the west coast of Scotland in the year 563. (See the lesson for the Twentieth Sunday after Trinity, section 2.)

The southern missionaries were headed by a priest named Augustine. He was sent by Gregory the First, one of the best and greatest of the early Bishops of Rome.

Augustine was successful at the beginning in converting Ethelbert, the Saxon king of Kent. He was aided in this by the queen, Bertha, who was already a Christian, brought up in the Church of France, and now worshipping in the old British Church of S. Martin in Canterbury. After this event S. Augustine went to France, and was consecrated there as Bishop among the Anglo-Saxons by the Bishops of Arles and Lyons.

The only parts of England converted by the missionaries from Rome were the kingdom of Kent by Augustine in 596; the kingdom of Wessex (Oxford,

Bucks, Berks, Hants, and the counties bordering on South Wales and Devon) by Birinus in 635; and the kingdom of Sussex by Bishop Wilfrid in 681.

Much the greater part of England was converted by the ancient Irish (or, as it was then called, Scottish) Church. The result of these combined efforts was that the country, which by this time was called England, became once more a Christian land.

3—Corruptions and Roman Usurpations.

But the Church of England did not always remain pure after this. In the course of several centuries it became corrupt in doctrine and practice, like most of the other Churches of Europe. It fell also by degrees, like the other western Churches, under the usurped authority of the Bishop of Rome, who drained it of money, and introduced many Italian and other foreign Bishops and clergy into the country.

The Church of England never became the Church of Rome by this usurpation. Through all these centuries it never ceased to be, or to be called the Church of England. "Magna Charta," or "The Great Charter," A. D. 1215, begins with these words: "The Church of England shall be free, and shall have her rights entire and her liberties uninjured."

The usurpation by an Italian Bishop lasted for about 500 years, that is, from the beginning of the 11th century to the beginning of the 16th. But it was never quietly submitted to by the English Church. All through these centuries constant protests were made against it by Kings, Bishops, and Parliaments.

On account of the greatness of their city, the Bishops of Rome were recognized by the Bishops of England as chief among all the Bishops of Italy. Nevertheless all this honour given to Rome was only a matter of ecclesiastical arrangement, and not of divine order. Our Lord gave the Bishop of that city no more authority than He did to any other Bishop.

4—The English Reformation.

The first great step towards reformation was taken by the Church of England in the year 1534. By a vote of the two Convocations (Canterbury and York), re-

presenting the whole clergy of England, it was declared "That the Roman Bishop hath no greater jurisdiction given him by God in this kingdom than any other foreign Bishop." The Church then proceeded to reform her doctrines and practices. This she did in the most regular way, namely, by authority of her clergy in Convocation, or national Council.

In this rejection of the claims of the Roman Bishop, and in her judgment as to the need of reform, the Church was, in a remarkable way, of one mind. This is seen in the fact that, at the accession of Elizabeth in 1558, out of 9,400 clergy all but 189 accepted the return to her ancient freedom and traditions by conforming to the Book of Common Prayer.

The great rule which the Church adopted in carrying out this reformation was the Holy Scriptures as interpreted by "the Catholic Fathers and Ancient Bishops" (canons of 1571), that is, by the belief and practice of the Catholic Church in the first centuries.

Nor did the Church of England become a new Church when she reformed herself. She retained her ancient name, her ancient ministry, her ancient customs, her ancient parish churches and cathedrals. She no more became a new Church than a man healed of a disease, or who has washed himself, becomes a new man.

5—Church and State.

Another important fact to remember is that the Church of England was never "established" by either King or Parliament. In fact the Church existed many centuries before either kingdom or Parliament. What may more truly be said of the relation between Church and State is that it was the Church which established the State. The Church of England was one united body 150 years before the seven separate states or petty kingdoms into which the country was divided became one kingdom (A. D. 827).

Still another important fact is that, as the Church was not "established" by the State, so also the clergy are not paid by the State. Their income, in almost every case, is derived from ancient or modern endowments, such as glebe lands, tithes, and invested funds. Nor are these endowments the gift of the State. They

are the gifts of her own members, high and low, rich and poor alike, through many centuries.

There is one apparent exception to this statement. It is that of chaplains paid by the State for State work; embassy, army, navy, workhouse, and prison chaplains. But these are not confined to the clergy of the Church of England. The late Lord Selborne showed that, according to government statistics, the grants made to Dissenters since the year 1690, including those to Irish Presbyterians (but not to Scotch) amounted to £2,637,409, whereas the aggregate amount of grants to the Church of England in the same time was but £2,600,000.

Tithes may seem to be another exception. But tithes also are no more the gift of the State than is the interest on a mortgage, or the rent of a farm. Tithes, that is, tenths of the chief yearly produce, are simply a part of the ground rent which the original owners of the land directed to be paid as an annual gift to the Church, instead of to themselves and their heirs.

And as the State has neither endowed the Church, nor pays the clergy, so also she did not build the cathedrals or parish churches. So far as can be discovered, the State as such, through its legislature, has never given anything for this purpose out of the taxes or by gift of public property, except in the two following instances:—

(1) The rebuilding of S. Paul's Cathedral (A. D. 1675–1697).

(2) Grants to the amount of £1,926,000 made by Parliament between 1818 and 1826 as a thank-offering for the restoration of peace.

The estimated amount spent by Churchmen on the building and restoration of churches from 1840 to 1907 is £70,000,000. It is also estimated that no fewer than 10,000 churches have been built or restored during the last hundred years.

It follows that for the State to deprive the Church of England of any of her churches or endowments would be simply to rob her of her lawful property, or rather to "rob God" of that which Christian people had given to Him for holy uses. (See Mal. iii. 8, 9.) In other words, it would be the great sin of sacrilege.

QUESTIONS.

1. At what early date did the country now called England become a Christian land?

2. **How was the ancient British Church organized?**

3. **Describe what took place in the sixth century.**

4. What parts of England were converted by the missionaries from Italy?

5. **Describe how the greater part of the country was converted.**

6. **What change came over the Church in the next 500 years?**

7. Show that the Church of England never was called, or became, the Church of Rome.

8. Show how the Church never quietly submitted to the usurpations of the Bishop of Rome.

9. How did it happen that the Church and Bishop of Rome occupied such a prominent place among the other branches of the Holy Catholic Church?

10. Did this "primacy of honour" give the Bishop of Rome any lawful authority over the Church of England?

11. What part had Henry the Eighth in the work of reformation?

12. **Describe the method by which the Church of England was reformed.**

13. Did the Church of England ever separate from the Church of Rome, or from any other part of the Catholic Church?

14. **Show that it is an error to say that the Church of England was either "established" by Parliament, or that its clergy, or its cathedral and parish churches, are supported by the State.**

15. How, then, must we regard any attempt to take away from the Church her property?

16. What great command of our Lord is the Church in every land bound to fulfil? Say the text.

Lesson XLV—The Holy Catholic Church in Ireland, Scotland, the United States, and the British Dominions.*

"COME OVER INTO MACEDONIA AND HELP US."

Read Acts xvi. 9–16. *Learn* Acts xvi. 9.

1—The Holy Catholic Church in Ireland.

The Gospel was probably carried to Ireland at first by British Christians from Wales and the west of England. The Church was not finally established in that country, however, until the fifth century, when S. Patrick was very successful in converting the heathen princes and people.

* Any one of the following four sections, together with section 5, may be chosen for the lesson.

S. Patrick was born about the year 389 in a village named Bannaventa, somewhere on the west coast of Britain. He was the son of a deacon of the British Church (Calpurnius), and the grandson of a priest (Potitus). When only sixteen he had been carried captive to Ireland by a band of pirates. There he remained for six years herding the cattle of an Irish chieftain among the hills of the county Antrim. At home he had never given much thought to his religion, but now a great spiritual change came over him.

After his escape in a vessel that carried him to France, he determined to fit himself to be a missionary to the Irish, or, as they were called in Antrim, Scots. For this purpose, after visiting his friends in Britain, he returned to France, and when he had completed his studies in one of the schools there he was ordained to the priesthood. Being consecrated as a bishop a few years later, he returned to the land of his captivity, and began his missionary work in the year 432.

During the next four hundred years the Irish Church was famous throughout Europe for its great schools, and for the fearless missionaries it sent to the heathen tribes who had overrun the old Roman empire.

The ministry of the ancient Church of Ireland was like that of all other branches of the Catholic Church. It was governed and cared for by bishops, priests and deacons, who had received their ordination by succession from the first apostles.

The Irish Church was independent of the control of any foreign Church for many centuries. In fact it was the last Church in Europe to yield its national independence to the see of Rome. Not until 1152 was the authority of the Bishop of Rome finally accepted by the Church of Ireland.

At the Reformation in the 16th century the Church of Ireland shared in the work of her sister Church in England, and in the reign of Queen Elizabeth (1558) most of the Bishops and other Clergy accepted the changes in doctrine and worship.

But a great mistake was made at this time. The Church neglected to give the native Irish the Scriptures and the services in their own tongue. The Bishop of Rome took advantage of this neglect by sending missionary Bishops and Priests into the land, draw-

ing away many of the people from their lawful clergy and thus founding the modern Roman sect in Ireland.

Thus the Roman communion in Ireland only dates its origin from about 1565, while the Church of Ireland was founded in 432. The true branch of the Catholic Church in Ireland, therefore, is "The Church of Ireland," whose Bishops are the successors in unbroken line of S. Patrick, and the inheritors of his faith and doctrine.

2—The Holy Catholic Church in Scotland.

The Gospel was first carried into North Britain early in the fourth century, when S. Ninian preached in Galloway, and early in the sixth century S. Kentigern (or Mungo) and others laboured in the Vale of Clyde.

The real founder of the Church in Scotland, however, was S. Columba, a priest of the Church of Ireland, who was born in Gartan, county Donegal, in A. D. 521. He was of a princely family, and a kinsman of Conal, king of the Scots of North Britain. His name means "a dove," but he was also called Columbkill, or "Columba of the Churches," probably on account of the many churches which he founded.

Columba, with twelve companions, established his first mission in the island of Iona, or, as it was afterwards called, I Columbkill, in 563. With this little island as his home, he preached the Gospel and planted the Church throughout the Highlands. Thus the monastery at Iona became the centre of religious life to the Picts in the north of Scotland. It also sent out missionaries who founded other great monasteries at Melrose and Lindisfarne, which became in their turn centres of life to the Anglo-Saxons in the South.

The government of this early Scottish Church was like all other parts of the Catholic Church. It possessed a ministry of Bishops, Priests and Deacons.

In the reformation of the Church of England, the ancient Church of Scotland had very little share. The changes in Scotland were more of the nature of a revolution. At the Parliament held in Edinburgh in 1560, that is, almost 1,000 years after the arrival of S. Columba, the changes had their culmination. Not only was the usurped supremacy of the Bishop of

Rome rejected, but the divinely ordained government of the Church by Bishops in succession from the twelve Apostles, together with the primitive liturgic worship, was overthrown.

In 1610 an attempt was made to restore the Apostolic ministry to the Christian people of Scotland. By the influence of James VI. (I. of England) three moderators of Presbyterian assemblies (Glasgow, Brechin and Galloway) were consecrated as Bishops by the Bishop of London. This attempt, however, was not successful. The ancient liturgic worship of the Church was still lacking, and when the attempt was made by King Charles the First in 1637 to introduce a reformed Scottish Prayer Book, it was rejected, and the Apostolic ministry was rejected with it.

The immediate effect of this effort was the adoption of "The Solemn League and Covenant," which pledged its signers to "endeavour the extirpation of prelacy" (that is, Bishops), not only in Scotland, but in England and Ireland also; and war was soon after declared against the king.

One other attempt was made to bring back the Christian people of Scotland to the primitive government by Bishops. This was at the restoration of Charles II., when four Presbyterian ministers (Sharp, Fairfoul, Hamilton and Leighton) were consecrated in 1661 in Westminster Abbey.

But this state of affairs did not continue long. As the Bishops at the Revolution (1688) refused to renounce the allegiance of the house of Stuart, an act of the Scottish Parliament in 1689 again abolished Prelacy.

The condition for the next hundred years of this remnant of the ancient Catholic Church of Scotland was very sad. Its members were oppressed by law and persecuted, its church buildings were burnt or torn down and all public worship was forbidden.

The effect of this persecution was that the number of clergy was reduced from 14 Bishops and about 1,000 other clergy at the close of the 17th century to 4 Bishops and 40 other clergy at the end of the 18th.

But a great change took place in the Church's condition in 1792. A bill was passed by Parliament removing the oppressive laws which forbade Catholic Churchmen in Scotland to worship God according to

the dictates of their conscience. Since then the Scottish branch of the Holy Catholic Church, commonly called the Episcopal Church, under God's blessing has grown in numbers and influence so that it had 7 Bishops and 329 other clergy within its limits in the year 1907.

DESIGN FOR THE CATHEDRAL OF S. PETER AND S. PAUL, WASHINGTON.
(Foundation stone laid on the feast of S. Michael and All Angels, 1907.)

3—The Holy Catholic Church in the United States.

The true branch of the Catholic Church in the United States of America is that body known to the civil law as the "Protestant Episcopal Church." Its true name is the Holy Catholic Church in the United States.

The Church was first planted in the United States in 1607. In that year the first permanent colony, consisting of English Churchmen with their chaplain, a Priest of the Church, settled at Jamestown, Virginia, built the first church structure, and established the daily use of the Book of Common Prayer.

The Church was under the care of the Bishop of

London for 170 years and as there was no Bishop in the Colonies, clergymen had to be sent out from England, and American candidates for holy orders had to go to England to be ordained.

But the American Revolution made a great change in the Church. The majority of the leaders in the Revolution, including Washington himself, were Churchmen. Thirty-four out of the fifty-five signers of the Declaration of Independence were Churchmen, and when the war was over, the Church elected some of her own Priests whom she sent to England to be consecrated as Bishops.

The first American Bishop was Bishop Seabury, of Connecticut, who was consecrated by three Bishops of the Scottish branch of the Catholic Church in 1784. Three other Bishops were consecrated soon after by the Archbishop of Canterbury. These Bishops then proceeded to consecrate other Bishops and thus they continued the apostolic succession to this day.

The American Church did not separate in any way from the Church of England. See the Preface to the American Prayer Book, which is simply the English Book with a few slight changes.

The government of the American Church is carried on as in every other branch of the Catholic Church. In the first place each Bishop presides over a certain portion of the Church, called a diocese, which has been committed to his care. He examines and ordains the candidates for holy orders, administers confirmation, exercises discipline, and is the chief pastor over all the flock of his diocese.

The other clergy and the laity have also a share in the government of the diocese. The clergy and the delegates elected by the laity of every parish meet with their Bishop once each year in diocesan council or convention. Here they consult in regard to the welfare of the diocese, and have power to frame canons for its government.

The government of the whole Church in the United States is carried on in a similar way. One of the Bishops ranks as Presiding Bishop. His duties are largely those of an Archbishop or Primate. He is the executive officer and the official representative of the Church.

The law-making power of the whole Church is vested in the General Convention, which meets once in every three years. This consists: 1st, of all the Bishops of the Church, meeting and voting in a separate body, and called the House of Bishops; 2nd, of clerical deputies elected by every diocese; and 3rd, of lay deputies elected by every diocese. These last two meet together and are called the House of Clerical and Lay Deputies.

The American Church is found to-day in every state and territory of the United States. The work of extending the Church into the new territories and the younger states is done under direction of a committee appointed by the General Convention. This "Board of Missions," as it is called, collects the offerings of the whole Church, and distributes them for the support of the missionary Bishops and other missionary clergy. In addition to its missions on the continent of America, the Church carries on missionary work in Porto Rico, Cuba, Haiti, Mexico, Brazil, Hawaii, and the Philippines; also among the heathen in Western Africa, China, and Japan.

The remarkable growth of the American Church is seen by the following facts: In the year 1787 there were in the whole United States only three bishops and about two hundred other clergy. In 1907 there were 96 bishops, and 5,233 other clergy. But the real growth of the Church as compared with the increase of population is best seen in the fact that while there was only one communicant to every 415 inhabitants in 1830, there was one communicant to every 92 inhabitants in 1907.

4—The Holy Catholic Church in the British Dominions.

The English branch of the Catholic Church has spread into all the British Dominions in every part of the world. The place where the Church was first planted in British North America was Newfoundland. This was in A. D. 1614, and since then it has gradually spread into all other parts of the country from the Atlantic to the Pacific.

For many years the Church in these colonies was supplied with clergy from England. Up to the year 1787 there was no resident Bishop in British North America, and all Priests were ordained in England, being sent

out for the most part by the Society for the Propagation of the Gospel. In 1787, however, the Rev. Charles Inglis, D.D., was consecrated at Lambeth (London) as the first Colonial Bishop with the title of Bishop of Nova Scotia, and having jurisdiction of the whole region now known as the Dominion of Canada and Newfoundland.

The government of the Church of England in Canada is carried on in this way. There are three ecclesiastical provinces in the Dominion, Canada, Rupertsland and Columbia, each of which is presided over by a Metropolitan elected by the Bishops of his province.

The law-making power of the Church in each province is vested in the Provincial Synod. This is constituted similarly to the General Convention in the United States, and meets once every three years.

Other lands in which there are branches of the Holy Catholic Church in communion with the Church of England are,—India, the West Indies, South Africa, Australia, Tasmania, New Zealand, besides smaller colonies and many heathen lands.

5—Our Duty to the Church.

The Churches of England and Ireland and the "Episcopal" Churches of Scotland and America are true branches of that One Holy Catholic Church founded in Jerusalem by our Lord and His Apostles. If then we really "believe in the Holy Catholic Church," we will "continue stedfastly" in that branch of it of which it is our privilege to be members.

We will live by the Church's rules as being the laws of Christ's kingdom. We will obey her officers as those appointed over us by Christ Himself (Heb. xiii. 17). We will love the Church as Christ's Body and Bride. We will do all in our power to advance her interests, and we will endeavour to understand her history, her principles and her blessings known to those who are ignorant of them. As to what all this will be, see S. John xiv. 15, and Eph. v. 25.

QUESTIONS.

1—The Holy Catholic Church in Ireland.

1. **In what century, and from what land, did Ireland receive the Gospel?**

2. Where was S. Patrick born, and when?
3. Give some account of how he was led to carry the Gospel and Church to Ireland.
4. For what was the Church of Ireland famous from the fifth century to the ninth?
5. **Describe the ministry and government of the ancient Church of Ireland.**
6. **Describe how and when the authority of the Bishop of Rome was forced on the Church of England.**
7. **Describe how the Church of Ireland shared with England in the work of reformation.**
8. What great practical mistake was made by the Church at this time?
9. How did the Bishop of Rome take advantage of this neglect?
10. How old is the Roman communion in Ireland?
11. **What is the true and lawful branch of the Holy Catholic Church in Ireland?**

2—The Holy Catholic Church in Scotland.

1. When was the Gospel first carried into North Britain?
2. **Give some account of S. Columba's life and work.**
3. Describe the Church's ministry and government.
4. **In what respect did the Reformation in Scotland differ from that in England?**
5. What was done at the Parliament in Edinburgh one thousand years after the landing of S. Columba?
6. **What efforts were made in the 17th century to restore to the laity of the Church of Scotland the Apostolic Succession of Bishops, and the ancient liturgy?**
7. **What grievous mistake did the Church make at this time?**
8. What was the condition of the Church during the next century?
9. **What relief came to the Church in 1792?**
10. How has the Church of Scotland, or Episcopal Church, prospered since then?

3—The Holy Catholic Church in the United States.

1. What is the true and lawful branch of the Holy Catholic Church in the United States?
2. **Describe how the Church was first planted in the United States.**

3. What Bishop had charge of the American Church during all this time?
4. How was the Church supplied with clergy?
5. Who formed the majority of the leaders of the American Revolution?
6. What happened after the war was ended?
7. Show that the American Church in no way separated from the Church of England, or from the Holy Catholic Church.
8. Describe how the government of the American Church is carried on in each diocese.
9. Describe how the government of the whole Church is carried on in General Convention.
10. Describe how the missionary work of the Church is provided for.
11. In what foreign lands has the American Church missionaries at work?

4—The Holy Catholic Church in the British Dominions.

1. Where was the Church first planted in British North America?
2. How was the Church there supplied with clergy?
3. Give some account of the first Bishop consecrated for the British colonies.
4. How is the government of the Church in Canada carried on?
5. What are some of the duties of the Metropolitan, or Presiding Bishop, of each province?
6. In what body is the law-making power of the Church in each province vested?
7. In what other lands are there branches of the Holy Catholic Church in communion with the Church of England?

5—Our Duty to the Church.

1. How then are we to regard the Churches of England, Ireland, and the "Episcopal" Churches of Scotland and America?
2. And if we really "believe in the Holy Catholic Church," what will we do?
3. And what will all this doing be?
4. What is the voice that has always been heard by those who "believed in the Holy Catholic Church" and desired to make others sharers in its blessings? Say the text.

Review.

Lesson XLVI—The Communion of Saints.

"THAT THEY ALL MAY BE ONE."

Read S. John xvii. 20 to end. *Learn* S. John xvii. 21.

1—Communion Possible Only Among Saints.

There is much reason for this clause of the Creed following directly after "I believe in the Holy Catholic Church." The Communion of Saints is only one aspect or phase of the Holy Catholic Church, and a very important one. In order to see the connection between the two we must understand what is meant by the words "saints" and "communion."

The word "saints" has two meanings: 1st., those members of the Church who are really saints, that is, holy persons, good Christians; and 2nd., all who have been dedicated to God in Holy Baptism, "called to be saints," "called with an holy calling" (Rom. i. 7; 2 Tim. i. 9).

The word "communion" means a very close union, or oneness. For instance, the eyes, ear, tongue, hands, feet, etc., have communion in the human body. See 1 Cor. xii. 26.

Now such communion between those who are not saints, that is, between the unholy, is impossible. There cannot be any real union or communion between the wicked, because the very essence of wickedness is selfishness, and the motto of selfishness is, "Every man for himself."

The only real communion possible among men, therefore, is a communion of saints, that is, of persons who are holy, and who make holiness their aim. Other societies may be formed for business, or pleasure, or mutual benefit in sickness or death. The Church is the only society that makes holiness and unselfishness the aim of all its members.

As to how, and with whom, this union or communion is brought about, see 1 Cor. xii. 13 and Heb. xii. 22–25. As to what breaks that "fellowship" (literally "communion") see 1 S. John i. 6. It follows that this Communion of Saints can only be continued by means of constant prayer; by "walking in the light," that is, by living a life of faith and obedience; and finally and chiefly, by devout participation of that sacrament which is intended for this very purpose of renewing our union or communion with our Lord, and with each other.

2—The Communion of Saints as a Duty to the Living.

When we say, "I believe in the Communion of Saints," we mean therefore, first of all, to express our belief in the communion or unity of saints as a duty. We thus declare in the most solemn manner possible, and as an essential part of our Christian faith, that all baptized members of the Church, "called to be saints" ought so to live as if they were really members of one body, one communion, one fellowship.

And the reason for this is that no one can live a true Christian life apart from his fellow Christians. He must be in the communion, or unity, of the Church. This article of the Creed, therefore, is the Christian's protest against all selfishness in religion. The Church is an army under one Captain (Heb. ii. 10; Eph. vi. 10, etc.), and the soldiers must fight shoulder to shoulder, or else be defeated and overcome.

Love or charity can, therefore, be no excuse for divisions among Christians. On the contrary, it was just because Christians in Corinth were forming such divisions, or "denominations," and in order to prevent them, that S. Paul insisted so strongly on the necessity of charity or love. See 1 Cor. xiii, and compare i. 10–14 and iii. 3–7.

And so, what this article of the Creed condemns is, first of all, schism within the Church. Schism is that sin which one diocese, or one branch of the Church

commits when it refuses to receive to its communion the members of any other branch. In the second place, it condemns the forming of human societies or sects apart from the "One Catholic and Apostolic Church" (Nicene Creed), and the making of divisions, or the stirring up of strife, in the Church or parish.

3—The Communion of Saints as a Duty to the Departed.

But belief in the Communion of Saints requires of us a distinct duty towards the departed as well as towards the living. It forbids us to regard the saints in Paradise, or in Heaven, as separated from us.

The Holy Catholic Church consists of three parts, the Church Militant here on earth, the Church Expectant in Paradise, and the Church Triumphant in Heaven. The word Militant means fighting or contending, that is, as soldiers against our and Christ's enemies, the devil, the world, and the flesh. The Church Expectant means the Church in Paradise, which waits for the consummation of bliss in body and soul at the Resurrection. The Church Triumphant means that portion of the Church which is now in Heaven; namely, our Lord Jesus Christ and the holy angels.

But these three parts of the Catholic Church are not separated one from another. See what our Lord says about this in S. Matt. xvi. 18, where the meaning is that "the gates of Hell," that is, Hades, or the unseen world, cannot "prevail against" the Church to divide the living from the departed.

In the meantime our duty towards the saints in Paradise is to remember them as members of the same Body, and possessors of the same hope of the Resurrection. This we should do by frequently calling them to mind as still members of the Church, and thanking God for their "good examples."

And there is one other way in which we should remember the departed. That is, by prayer for their rest in Paradise and for "their perfect consummation and bliss, both in body and soul," which can only come at the Resurrection. Compare S. Luke xiv. 14 and 2 Tim. iv. 8 with the prayer in the Burial office, "Almighty God, with whom do live, etc."

That such prayers are scriptural is seen by the example of S. Paul. See 2 Tim. i. 18. By comparing

this place with 2 Tim. iv. 19, it is evident that Onesiphorus was not then alive.

Two other things are to be remembered concerning the departed. While we may, and should, pray for the peace and progress of the faithful in Paradise, we must not forget that this life is the time of our probation or testing. See what S. Paul says about the things for which we shall "all" be judged (2 Cor. v. 10).

QUESTIONS.

1. **Explain what is meant by the two words, "saints" and "communion."**
2. In what society alone is it possible to have true and lasting communion or unity, and why? Say the text.
3. How must this unity or communion be kept strong and true?
4. When we say "I believe in the Communion of Saints" what is the first duty that this binds us to?
5. Give some reasons why Christians should live together in "One Catholic and Apostolic Church," and not be divided into many separate bodies.
6. **What then does the Church condemn when she bids us say, "I believe in the Communion of Saints"?**
7. **Does our belief in the Communion of Saints require of us any duty towards those who have departed this life?**
8. Describe the three different parts of the Holy Catholic Church and Communion of Saints.
9. Are these three parts of the Church ever really separated?
10. When will these parts be visibly united?
11. But before that time comes, what is our duty towards those members of the Church who are now hidden from us in Paradise?
12. **What parts of the Church's system and service bring home to us this truth?**
13. **Is it enough merely to remember the faithful departed?**
14. What authority have we in Holy Scripture, and in the Prayer Book, for the use of prayers for the faithful in Paradise?
15. But while we pray for those in Paradise, what must we remember concerning this present life on earth?

Lesson XLVII—The Forgiveness of Sins.

IN THE UPPER ROOM.

Read S. John xx. 19–30. *Learn* 1 S. John i. 8, 9.

1—Sin.

Sin is the one great evil in life. Sin is to the soul what disease is to the body. See Rom. vi. 23 and 1 Cor. xv. 56. Every kind of bodily disease that our Lord healed,—blindness, lameness, palsy, leprosy,—was a picture of the unseen disease (blindness, lameness, etc.) of the soul.

But sin is much more than disease. It is often like suicide or self-murder. When we know what is right, and then deliberately choose what is wrong, we are bringing disease and death upon ourselves.

The Ten Commandments, and our Lord's teaching and example, and our own conscience, tell us what is right; what will make us healthy and happy, here and hereafter. And sin is disobedience to these command-

ments. God's law is like the rails on which the engine runs safely, and finds its freedom. Sin is like the engine that thinks to find freedom by leaving the rails, and running over the green fields. See Ps. cxix. 45.

Sin is by no means confined to outward acts. See what our Lord says in S. Matt. v. 21–31. Again, sins are often very different in character. See Eph. v. 5, 6, and 1 S. John v. 16, 17. This difference depends on our will or determination.

2—Forgiveness.

Nevertheless all sins can be forgiven; all diseases of body and soul can be healed; even all death can be conquered (1 Cor. xv. 55, 56, 57). That is the summing up of the Gospel or "glad tidings" which Christ came to bring to sinful men, and which is expressed in this article of the Creed, and the one following.

Another important part of this truth about forgiveness is the way which God chooses first to give it to us. See the first Christian sermon in Acts ii. 38, and compare Acts xxii. 16 for a remarkable example of what S. Peter then preached.

3—Confession of Sins.

But to be baptized is not enough. For little children who die before committing actual sin, it is enough, but not for grown people. See what S. John says in 1 S. John. i. 8, 9, and S. James in v. 16. Again, another kind of confession may sometimes be advisable. See what is said about this in the first exhortation in the office for Holy Communion, and in "The Visitation of the Sick."

There are two reasons why such confession to a minister of the Church may sometimes be desirable. The first reason is that it may be a matter of prudence and common sense. We confess the diseases of our body to a physician of the body because, under God, he has skill and experience to cure them. In the same way it may at times be desirable to consult a priest, who, under Christ, is a physician of the soul (S. Luke iv. 18; S. Matt. x. 8). Compare the collect for S. Luke's Day. The second reason is that the priest is an "ambassador for Christ" (2 Cor. v. 20). As such he has "received power and commandment, etc." See the Absolution in Morning and Evening Prayer.

In this respect our branch of the Church is in full accord with the primitive Church. She leaves all her members free to use such confession, or not to use it, as they shall deem best for their soul's health. It is evident also that she regards such confession as the medicine, and not the food, of the soul.

4—Absolution.

Absolution means the authority which our Lord gave to His Church for conveying to men the forgiveness of sins. As we have already seen, this authority is exercised first of all when any one is admitted into the Church by Baptism. But there can be only "one Baptism for the remission of sins," and so our Lord has appointed other means whereby remission or forgiveness may be conveyed and assured to those who fall into sin after baptism.

The promise of this authority was made by our Lord to His Apostles early in His ministry (S. Matt. xvi. 19; xviii. 18). But it was not until "all power in heaven and earth" was given Him from the Father, after His resurrection, that He actually gave them the authority. See S. John xx. 21, 22, 23; S. Matt. xxviii. 18, 19, 20.

5—"Unto the End of the World."

That the wonderful words about forgiveness in S. John xx. 23 were not meant for the first Apostles alone, see S. Matt. xxviii. 19, 20. Our Lord knew that if absolution through His ministers was necessary for people in the first century, it would be equally necessary in the twentieth.

And this "power upon earth to forgive sins" is still claimed by the Church. See "The Ordering of Priests" where, at the laying on of hands, the Bishop addresses to the candidate the very words of our Lord in S. John xx. 23. See also the forms of absolution in Daily Prayer, the Communion Service, and the Visitation Office.

But as to what persons can thus receive forgiveness of sins in reality, see the Absolution in the Daily Prayers. No bishop or priest, not even God Himself, can loose from sin those who have no desire to be loosed.

Thus we see the great importance of this article of the Christian faith, and the reason why "I believe in

the forgiveness of sins" was placed from the first among the twelve foundation truths of the Creed. Its constant recitation guards sinners continually against despairing of God's mercy, and assures all true penitents of His pardoning love.

QUESTIONS.

1. In what way is sin like disease?
2. But how is sin much more than disease?
3. In what other way can we sin besides by outward act or word?
4. **Explain what makes sins to differ in character.**
5. What is the certain wages and end of all sin if left to itself?
6. But can all sin be forgiven, all disease of the soul healed, and how?
7. **How does Holy Scripture tell us that God first conveys forgiveness to us, and how does the Nicene Creed express this truth?**
8. But if we sin after being baptized, what must we do to obtain forgiveness? Say the text.
9. Why may confession to a minister of the Church be sometimes desirable? And what does the Prayer Book say about this?
10. Though it is God only who can forgive sins, did our Lord claim this power as God or as Man, when He forgave men?
11. In what way, then, did our Lord pass on this power of forgiveness to His ministers?
12. **Do people to-day need the assurance and the seal of forgiveness of sins any less than the people who received it directly from His first Apostles?**
13. **Show from the Prayer Book that this power of absolution is still claimed by the Church?**
14. Would Absolution, or Holy Baptism, or Holy Communion convey forgiveness to a person who was impenitent?
15. **For what reason did the Church regard it as so important to put belief in the forgiveness of sins among the great foundation truths of the Creed?**

Lesson XLVIII—The Nature of the Sacraments.

"HE TOOK THE DAMSEL BY THE HAND."

Read S. Mark v. 24–35. *Learn* S. Mark v. 27, 28.

1—"Two Only, as Generally Necessary to Salvation."

"Generally necessary to salvation" does not mean usually necessary, but universally necessary. By our Lord's own appointment Baptism is the door of entrance to the Church, and Holy Communion is the Bread of Life within the Church.

It does not follow, however, that these two sacraments are necessary to salvation under all circumstances. They are only necessary "where they may

* This lesson is only to be used before Advent when there are more than twenty-two Sundays after Trinity.

be had," that is, where the Gospel is preached, and the Church duly set up. See Acts x. 35; Rom. ii. 13, 14.

But besides these two sacraments necessary for all, there are two other ordinances of Christ which have plainly the nature of sacraments. These are Confirmation and Ordination. Both of these, like Baptism and Holy Communion, have "an outward visible sign" and "an inward spiritual grace."

Confirmation and Ordination were also "ordained by Christ Himself." If this were not so, the Apostles would not have constantly administered them, as we know they did.

But Confirmation and Ordination differ from the two great sacraments of the Church in this, that they are not "generally necessary for salvation." It is for this reason that our branch of the Church does not include them in her list of sacraments properly so called.

2—"Ordained by Christ Himself."

Our Lord ordained Baptism and the Holy Communion under the most solemn circumstances imaginable. See S. Matt. xxvi. 26–29 and xxviii. 19. These facts alone are sufficient to teach us that these sacraments are "necessary to salvation," because no one can be saved without loving Christ, and see what He says about the test of love in S. John xiv. 21–24.

3—"The Means Whereby We Receive" Grace, "and a Pledge to Assure Us Thereof."

The Christian religion is so spiritual that empty ceremonies would be out of place in it. Our Lord would not make mere forms "necessary to salvation." "Sacraments ordained by Christ Himself" could never, therefore be empty ceremonies.

Our Lord had good reason, therefore, for giving us His grace or help by means of sacraments possessing this twofold character. Men are not bodiless spirits, like the angels. We have "outward visible" bodies as well as "inward spiritual" natures, and it is only through our bodies, the ear, the eye, the touch, that the invisible soul is reached.

For instances of this sacramental character of our Lord's body, see S. Mark v. 30; vii. 33; viii. 23; S.

John ix. 6. In these cases divine blessing and power are conveyed to men's bodies by means of Christ's body or clothing. In S. Mark x. 13–16, and S. John xx. 22, we have instances of His using His hands and breath as "means whereby" blessing and power are conveyed to the soul.

Sacraments are therefore entirely in keeping with Christ's religion. It is to be expected, both from our Lord's twofold nature as God and Man, and from our own twofold nature as spirit and body, that He would ordain outward signs as means and pledges of inward grace.

But though the sacraments are "the certified points of contact" with our Lord (Liddon), we must be in a fit state to receive them if we are to receive "spiritual grace" from Him. For a striking example of this see S. Mark v. 30, 31.

"And a pledge to assure us thereof." Besides being the ordained "means" whereby we are brought near to Christ, and He to us, the Church in her Catechism declares a sacrament to be "a pledge to assure us" of grace received from Him. Here, then, is another strong reason for sacraments. For an example of "a pledge to assure us" given by God Himself in older days, see Gen. ix. 11–18.

4—"Holy Mysteries."

"Holy mysteries" is the language which the Church uses in regard to these two great sacraments. See the exhortations, and the Prayer of Thanksgiving in the office for Holy Communion. A mystery in religion is not something which is wholly unintelligible, but a truth which we can only partly understand.

And there is a great mystery in our own selves which helps us to accept the mystery of the two parts in the sacraments. We know that we have a soul as well as a body, though we have never seen a soul, any more than we have seen "the inward grace" of a sacrament.

But the greatest of all mysteries is the union of God and Man in the one Person of our Lord Jesus Christ. See the first chapter of S. John's Gospel. That chapter helps us to explain the mystery of the sacraments. All the mysteries of religion are easy after we have grasped the greatest of mysteries, "the Word made

flesh," which is the "outward visible sign and pledge" of God's power and love, "full of grace and truth."

QUESTIONS.

1. What is meant by "generally necessary"?
2. Does this mean that these two sacraments are necessary for salvatiotn under all circumstaces?
3. Describe the circumstances under which our Lord ordained Holy Baptism and Holy Communion.
4. **What words did our Lord use in regard to these two sacraments to show that they are "generally necessary to salvation"?**
5. **If Sacraments were mere empty ceremonies, would it be in keeping with such a spiritual religion as Christianity that they should be necessary for salvation?**
6. Is there anything in our nature, as being men and not angels, to make it reasonable that our Lord should ordain sacraments for us?
7. **What instances have we in the New Testament of our Lord using His flesh or body in a sacramental way?**
8. **Say the text, and show by this woman's act why the sacraments can be of no benefit in bringing Christ near to us if we are not in a fit state to receive them?**
9. Give some illustrations of this in common things.
10. **What do sacraments do for us besides being means or channels of grace?**
11. Why do we need such pledges?
12. Why does the Church speak of the sacraments as "holy mysteries"?
13. Give examples of mysteries in other things besides religion.
14. What is the greatest of all mysteries?

Lesson XLIX—Holy Baptism.

"ARISE AND BE BAPTIZED AND WASH AWAY THY SINS."

Read Acts xxi. 40 to xxii. 17. *Learn* S. Mark xvi. 16.

1—The Outward Sign in Baptism.

The outward sign in Baptism was ordained by Christ Himself. See S. John iii. 5. It follows that it would not be lawful to use anything except water; wine or milk, for example.

There is a natural fitness in the use of water for Baptism. Water is the natural means of cleansing the body, and therefore it is a most fitting sign of the washing away of the sins of the soul. Another fitness of water for a sacrament that is necessary to salvation is the fact that it is to be found wherever man is found.

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* This lesson is only to be used before Advent when there are more than twenty-two Sundays after Trinity.

But besides the application of water to the person, another sign is necessary. To be Baptism at all it must be done "In the Name of the Father, and of the Son, and of the Holy Ghost." It would not be lawful to baptize merely "In the Name of Christ," or "In the Name of God."

The "Name" of God stands for everything that belongs to God; the Person, the power and the protection of God. And so, to be baptized in, or rather "into," His Name implies that the person baptized is transferred from the power and kingdom of Satan into the power and kingdom and family of God.

But signing the Cross on the forehead is no essential part of Holy Baptism. This is only an ancient and most fitting ceremony which has been in use in the Church from the very earliest days. It is possible that the angel in Rev. vii. 3 refers to this universal Christian custom. See also Rev. xiv. 1, S. Matt. xxiv. 30, and Gal. vi. 14.

2—Modes of Baptizing.

Our branch of the Church recognizes two ways of administering this sacrament. See the rubric before the act of baptizing. Observe that "dipping" or immersion is the first method she prescribes, though she regards pouring as equally valid. Some of her reasons for regarding pouring as valid are as follows:

I. **It cannot be proved from Holy Scripture that Baptism was ever administered by plunging the whole body under water.** The rude sculptures of the primitive Christians in the Catacombs at Rome (dating from the second century), represent our Lord and S. John as standing in the water, and S. John pouring water on the head of our Lord.

From other instances of Baptism recorded in the New Testament, it seems improbable that immersion was the rule. The baptism of three thousand in one day, and the baptism of the Philippian jailer at night, seem to imply rather a pouring on of water than a total immersion in the water. See Acts ii. 41; xvi. 25–34.

II. **Another reason is that sacraments are means or instruments, and not mere figures.** They depend therefore for their efficacy, not on exactness of likeness or on quantity, but on God's power and promise in the

use of the means appointed. A basin serves as well as a river; one crumb of bread and one drop of wine are as efficacious as a hundred loaves and a whole vintage. See S. John xiii. 10. This is a saying of our Lord that is applicable to all sacramental acts.

III. **And a further reason for regarding pouring as sufficient is this:** It is only within the last three centuries that a religious society has sprung up which has insisted upon immersion as the only valid method of Baptism. The historic Church of Christ, on the other hand, has in every age practised and allowed both those methods prescribed in the Book of Common Prayer, namely, immersion and pouring.

3—Types of Baptism.

The sacrament of Holy Baptism was foreshadowed in two great events in the world's history. See 1 S. Peter iii. 20, 21, and 1 Cor. x. 1–13. Compare the first prayer in the office for Holy Baptism.

These illustrations or types of Christian Baptism have two great lessons for us. One is "the great necessity of this sacrament where it may be had" (Exhortation in "Baptism of such as are of Riper Years"). The other is a solemn lesson of warning to those who are baptized. Some of those saved in the ark afterwards fell away from God; and nearly all the Israelites who passed at first into safety through the Red Sea died in the wilderness, and never reached the Promised Land.

Another striking type or image of Christian Baptism is found in 2 Kings v. 1–14. In making our salvation dependent on such a simple act as the application of a little water in the Name of the Blessed Trinity, our Lord means to humble the natural pride of our hearts, and to teach us that salvation comes from Him, and not from any "great thing" that we do ourselves.

4—Baptism at Once a Death and a Birth.

In some wonderful way beyond our present knowledge, baptism "into the Name," etc., brings to us both death and life. See Rom. vi. 2, etc. To be dead to anything means that we are freed from its guilt and, if we are faithful, from its power also. It does not mean that we cannot sin any more. It only affords us the strongest reason why we should not sin any more.

But our Baptism brings us life as well as death. See Col. ii. 12, 13; iii. 1. It is this "rising" or "quickening" with Christ that is meant by "the first resurrection" in Rev. xx. 5, 6. Baptism is the resurrection of a once dead soul, as our Lord describes it in S. John v. 24, 25. He speaks of Baptism also as the soul's "new birth" (S. John iii. 5).

It is for this reason that the Apostles always address baptized Christians as "born again" into God's family. For examples of this see Gal. iii. 26, 27; iv. 7.

Our danger, therefore, does not lie in believing that "we are now the sons of God." See 1 S. John iii. 2. Our real danger is always in forgetting our royal birth. See what is said about Esau in Heb. xii. 16, 17, and compare x. 26–32.

5—"What is Required of Persons to be Baptized?"

An impenitent or unbelieving person would not receive any of the benefits of Holy Baptism. See what the Catechism says about "What is required," etc. Nevertheless such a person would not be baptized again on his repentance. There is but "one Baptism" (Eph. iv. 5, and Nicene Creed). The blessings promised by God in Baptism would be received when the person repented.

To repent and to believe are the two things to be done by man as the essential conditions of receiving the new birth. But repentance and faith alone would not give any one the new birth. For a remarkable example of one who was thoroughly repentant and believing, and yet did not receive remission of sins and the new birth until he was baptized, see Acts xxii. 6–17.

But here a difficulty may arise. If repentance and faith are so necessary for Baptism, "Why then are infants baptized?" For the answer see the Church Catechism. Nevertheless the Church does not make the promises of godparents an essential condition of giving Holy Baptism to infants. See the office for "Private Baptism of Children."

QUESTIONS.

1. Why would it not be lawful to use anything but water in Holy Baptism?
2. Would it be true baptism if one were baptized "In the Name of God"?
3. How are we to regard the sign of the cross in Baptism?
4. **How many modes of baptizing are allowed by the Church?**
5. Show from Holy Scripture that baptizing does not necessarily mean immersing wholly in water.
6. What reason can you give, from the nature of a sacrament, why one drop of water should be as efficacious as a fountain, or a river?
7. What two great events in the world's history are types or images of Holy Baptism, and how are they so?
8. What two great practical lessons have these types for us?
9. What is the lesson we learn from the story of Naaman?
10. In what way did the baptism of John the Baptist differ from Christian Baptism? Say the text.
11. **How do the Apostles always address baptized Christians, even when they have proved themselves unworthy Christians?**
12. Explain how our danger lies, not in having too high but too low ideas of Holy Baptism.
13. Why can an impenitent person not receive the blessings of Baptism?
14. Why would not such a person be baptized again when he repented?
15. **Show by S. Paul's baptism that repentance and faith alone cannot give the new birth and forgiveness of sins.**

Lesson L—The Memorial in the Eucharist.

" HE EVER LIVETH TO MAKE INTERCESSION."

Read Heb. vii. 23 to end. *Learn* Heb. vii. 25.

1—Names for the Sacrament.

Four names for this sacrament are used in Holy Scripture:—(1) " Eucharist " (eucharistia) is found in 1 Cor. xiv. 16, where our English version translates it " thanksgiving." It is the word in chief use throughout the Oriental Churches. In the American Prayer Book it is used only in the office for the Institution of Ministers. In many respects it is the most useful of all names, as it makes prominent the thought of our gratitude, and the worshipful character of the

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sacrament. See S. Luke xxii. 17, 19 for the reason of its being called by this name.

(2) "The Breaking of the Bread." See Acts ii. 42, 46; xx. 7, 11; and possibly xxiv. 30, 35.

(3) "The Communion of the Body and Blood of Christ" occurs in 1 Cor. x. 16, though it is used there as a description of a single aspect of the sacrament rather than as a name for the whole service.

(4) "The Lord's Supper." See 1 Cor. xi. 20, though some doubt exists as to whether the agapé, or "feast of charity" (Jude 12), at which the poorer Christians received ordinary food, and which at this time accompanied the celebration of the sacrament, may not be what is meant here. See verses 21 and 22. The probability seems, however, to be in favour of its referring to the Holy Communion.

2—The Accounts of its Institution.

The great importance of the Holy Eucharist is seen in the fact that the first three Gospels give full accounts of its institution, while the fourth gives our Lord's very full preparatory teaching concerning it. Writing so much later than the others, S. John did not think it necessary to repeat what they had said. See S. Matt. xxvi. 26–30; S. Mark xiv. 22–27; S. Luke xxii. 19, 20; S. John vi. 22 to end.

The discourse in S. John vi. was uttered at least a year before the institution of the Eucharist, but this is what we might expect. So great and mysterious a Sacrament would not be given without preparation beforehand, and this is the only recorded preparatory teaching on the subject.

Moreover, in addition to these records in the Gospels, S. Paul gives us a fourth account of the institution of the sacrament. This also is probably the earliest record of all. See 1 Cor. xi. 23–26. What makes this the more remarkable, as showing the great importance of the sacrament, is stated in verse 23, and in Gal. i. 12.

3—The Memorial or Sacrificial Character of the Eucharist.

Observe carefully the first purpose of the Holy Communion, as declared in the Church Catechism. It is not for the remembrance of what took place in the

upper room on Maundy Thursday, but of what took place on the cross on Good Friday. Observe also that it is not only for the remembrance of Christ's death, but of "the sacrifice of Christ's death."

And our Lord's sacrifice upon the cross is "a sacrifice for ever." For this remarkable feature of Christ's sacrifice for sins, see Heb. x. 12. Unlike the sacrifices of the Jewish Church, it has no need to be repeated.

This abiding character of the "one perfect and sufficient sacrifice" is seen also in the strange apparent exception to the perfection of our Lord's risen Body. See S. John xx. 20, and the symbol, sixty years later, of the "Lamb as it had been slain," that is, with the marks of its wounds still upon it, in S. John's vision of Heaven (Rev. v. 6).

And all this helps us to understand what our Lord meant when He said, "This do in remembrance of Me." What He is "doing" to-day in visible reality in Heaven, with wounded hands, and feet, and side, we are to "do" with that bread and wine which He calls His Body and His Blood. The Eucharist is an acted prayer. By it we put God in remembrance. See Canon Bright's beautiful hymn beginning, "And now, O Father," etc.

It is true that God does not really need to be reminded of "the sacrifice of Christ's death." But for our own good, and to teach us our dependence on Him, He has ordained that we should so remind Him. See Ex. xii. 13; Is. xliii. 26.

The Holy Communion is therefore the Christian's greatest opportunity for intercessory prayer, for the Church, for our friends, and for ourselves. It is then that the Church pleads in the most powerful way before the Father that One Sacrifice which can never be sincerely pleaded in vain. Let us remember this at every celebration.

4—The Witness of Scripture.

The circumstances of the institution make this further evident. Our Lord instituted the sacrament at the very time of the Passover. This was the greatest of all the Jewish sacrifices. See Ex. xii. for its origin and character. For 1500 years past the Passover had been God's appointed "memorial" or "remembrance"

to "show forth" before God and man the promised "sacrifice of the death of Christ," the only true "Lamb of God which taketh away the sin of the world" (S. John i. 29).

But now the day of this old covenant "which can never take away sins" (Heb. x. 11) is past. Its place is to be taken by a "new covenant." Now, therefore, out of the bread and wine used at this last Passover ("after supper"), Christ ordains "a new and living way, which He hath consecrated for us through the veil, that is to say, His flesh" (Heb. x. 20).

And all this had been distinctly foretold. According to prophecy, Christian worship is still to be sacrificial like that of the Church, but far more efficacious and real. See such passages as Is. lvi. 6, 7; Jer. xxxiii. 15–23; Mal. i. 11.

5—The Witness of the Liturgies.

Moreover, all the ancient liturgies, some of them older than the New Testament, speak of the Eucharist as a sacrifice. Our own liturgy is no exception. As in all other liturgies, the Eucharistic sacrifice in our own Prayer Book consists in all the actions (breaking, blessing, giving thanks, partaking) which our Lord ordained. It is recognized also in the words, "Did institute, and in His Holy Gospel command us to continue, a perpetual memory of that His precious death, until His coming again."

This sacrificial character of the Eucharist is brought out more fully in the Scottish and American Prayer Books. After the words of institution there follows "The Oblation:" "Wherefore, O Lord and heavenly Father, according to the institution of Thy dearly beloved Son our Saviour Jesus Christ, we, Thy humble servants, do celebrate and make here before Thy Divine Majesty, with these Thy holy gifts, which we now offer unto Thee, the memorial Thy Son hath commanded us to make."

But even this remembrance of Christ's sacrifice is not complete without another sacrifice, namely, the offering up of ourselves. "And here we offer and present unto Thee," etc. Compare Rom. xii. 1.

6—"For the Continual Remembrance of the Benefits."

And there is still another purpose for which "the Lord's Supper was ordained," besides this "continual remembrance" before God "of the sacrifice of the death of Christ." There is "the continual remembrance" before man "of the benefits" of that death. The Holy Eucharist is one of the greatest means ordained by Christ whereby the Gospel should be constantly "shown" (literally, "proclaimed" or "preached") to men (1 Cor. xi. 26). In no other way can Christ's love unto death be brought so directly to the soul of the Christian.

The Church and the Scriptures alike tell us that the pleading of Christ's sacrifice in Holy Communion is to be a frequent, and not an infrequent, act. It is to be a "continual remembrance," and "as often," etc. (1 Cor. xi. 26). See what provision the Church makes for "the continual remembrance" in her appointment of collects, epistles, and gospels for every Sunday and holy day in the year, and even for a daily celebration, where it is possible.

The Apostles had evidently no fear that this "continual remembrance" would destroy reverence for the sacrament. They knew that it is he who prays oftenest who will pray best, and Holy Communion is the highest form of prayer.

QUESTIONS.

1. How many names are used for this sacrament in Holy Scripture?

2. **How many accounts have we in the New Testament of the institution of the Holy Communion?**

3. Why is it that S. John gives no account of the institution?

4. What is there remarkable about S. Paul's account?

5. **What does the Catechism mean when it tells us that the first purpose of the Holy Communion is "for the remembrance of the sacrifice of the death of Christ"?**

6. In what way is the sacrifice offered "once for all" upon the cross "a sacrifice for ever"? Say the text.

7. What peculiarity in our Lord's body after His resurrection illustrates this truth?

8. **How does our Lord's intercession as "a Priest for ever" in Heaven help us to understand this purpose of the Holy Communion?**

9. If God does not really need to be reminded of Christ's death, why should we remind Him?

10. **Why is the Holy Communion the greatest opportunity for intercessory prayer?**

11. What is there in our Lord's words, and in the time of the institution of the sacrament to show us that it is a sacrificial remembrance before God, and not merely a remembrance to the worshippers?

12. What have the ancient liturgies to say on the subject?

13. Show in what ways our own liturgy is in accordance with all this?

14. But what other sacrifice must we always offer in connection with Christ's sacrifice?

15. **What is there in the Holy Communion to make it also the greatest of preaching services?**

16. How does this become an additional reason for frequent celebrations of the sacrament?

Lesson LI—The Communion in the Eucharist.

"THIS IS MY BLOOD OF THE NEW TESTAMENT."

Read S. Matt. xxvi. 17–31. *Learn* S. Matt. xxvi. 26, 27, 28.

1—The Sacrificial Feast.

Besides being "ordained for the remembrance of the sacrifice of the death of Christ," the Holy Eucharist is also a Holy Communion. The ancient sacrifices had a similar purpose, and the sacrificial action was not usually complete until the worshippers ate of the things sacrificed (1 Cor. x. 18).

Observe that the Church never speaks of "communing" or "communers," but of "communicating" and "communicants." See the rubrics after the delivery of the cup. To commune means only to think about,

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to meditate upon. But this is a wholly false and inadequate idea of this great sacrament. To communicate is "to partake of," according to our Lord's promise in S. John vi. 56.

Our Lord gives us His fullest teaching on the Holy Eucharist as a feast in the sixth chapter of S. John's Gospel. Observe the great miracle which He performed the day before in illustration of His power and love in the Holy Communion (vi. 1–15). See also verses 31, 32, 49, 50, 58, in which He contrasts the sacrament with another great miracle (Ex. xvi. 11–16).

See the effect of this teaching on some of His followers (66), and the difference in the Apostles (67, etc.). Yet the Apostles did not understand the great mystery any more than those who turned away. The difference was that the one set of men trusted the Lord Jesus, and were willing to wait; the others could neither trust nor wait.

But look forward one year and see how all this became changed in the "upper room" (S. Luke xxii. 19, 20). How calmly, also, a few weeks later, they showed that they understood (Acts ii. 42, 46).

2—"The Outward Visible Sign."

What our Lord commanded as the outward sign in this sacrament is recorded in the following passages: S. Matt. xxvi. 26–29; S. Mark xiv. 22–25; S. Luke xxii. 19, 20; 1 Cor. xi. 23–26.

Nor is it lawful to withhold the wine from the people. For more than six hundred years the Churches in communion with Rome have done so, but no Church has a right to alter a plain command of our Lord.

3—"The Inward Spiritual Grace."

But a sacrament must have two parts, "an inward grace" as well as "an outward sign." Observe, then, what the Catechism says is "the inward part" in the Holy Communion. Thus the Church merely takes our Lord at His word. He does not say "This is a figure or image of My Body," but "This is My Body." She does not ask the question of Nicodemus. See S. John iii. 9.

Observe also how the Catechism makes a distinction between the "inward part" and "the benefits" (which are considered in the next lesson). "The benefits" are only for those who come worthily, but "the inward

part," our Lord's body and blood, is present to all, worthy and unworthy alike.

This mysterious language about "the inward part" is not difficult to those who believe that He who spake it was indeed both God and Man. That was plainly our Lord's purpose in the miracle which He wrought the day before His great discourse in the sixth chapter of S. John. He who could feed the bodies of five thousand men in such a wonderful way, could find no difficulty in feeding men's souls in any way He might choose.

It is true that "the Body of Christ is given, taken, and eaten only after an heavenly and spiritual manner." See the 28th "Article of Religion." But "spiritually" does not mean unreally or figuratively. We have an illustration of this in our Lord's own Person. Although He was present with His disciples, after He rose from the dead, "after an heavenly and spiritual manner," so that His body could pass through closed doors, and "appear" and "vanish" at will (S. John xx. 19; S. Luke xxiv. 31), yet His presence was most really in "flesh and blood." See S. Luke xxiv. 39.

4—The Power that Makes Christ Present.

The power by which common bread and wine became the sacrament of Christ's body and blood is the same "Power" that wrought the mystery of the Incarnation. See S. Luke i. 35. When a Bishop or Priest consecrates the bread and wine, he does it only as the minister and agent of the Holy Ghost, "the Giver of Life" (Nicene Creed).

But Holy Scripture does not teach us that the bread and wine are so changed into the Body and Blood of Christ that "the outward sign" no longer exists. That is a gross view of the sacrament which is rejected by our branch of the Church as contrary to Scripture, and to the universal belief of the whole Church in earlier days.

And there is another error which equally "overthroweth the nature of a sacrament." It is the notion that the presence of Christ is only in the heart of the communicant. That would do away with "the inward part," as "transubstantiation" would do away with "the outward sign."

What faith does for us in the Holy Communion is not to make Christ present. That would be to take the place of "the Holy Ghost, the Power of the Highest" (S. Luke i. 35), "the Lord, and Giver of Life" (Nicene Creed). The only work of faith is to "discern the Lord's Body" as made actually present by the act of consecration, and to receive Him into our hearts.

QUESTIONS.

1. **What is the third purpose for which our Lord ordained the Holy Eucharist?**
2. Why is it that the Church never speaks of "communing," but of "communicating"?
3. **Where does our Lord give us His fullest teaching on this purpose of the Holy Eucharist?**
4. What has the miracle with which that chapter begins to do with the address in the synagogue of Capernaum the next day?
5. In what way does our Lord, in that address, connect the Holy Eucharist with another great miracle?
6. What caused the difference between the disciples who were offended and forsook our Lord, and those who remained true to Him?
7. **When, and how, was our Lord's mysterious language about His Flesh and Blood made plain to His faithful disciples?**
8. Why would it not be lawful to use something else instead of wine?
9. Why is it wrong not to give the cup to the laity or people?
10. What does the Catechism say is "the inward part" of the sacrament?
11. Does the Church attempt to explain our Lord's words in regard to the inward part? Say the text.
12. What illustration have we in our Lord's own Person that "spiritual" does not mean merely figurative, or unreal?
13. **What is there in the two natures of our Lord in one Person that helps us to understand the mystery of His presence in the sacrament?**
14. **What does Holy Scripture teach us about the power by which the bread and wine become the Body and Blood of Christ?**
15. What does faith do for us in the Holy Communion?
16. **What incident in the Gospels beautifully illustrates this work of faith?**

Lesson LII—The Benefits, and what is Required.

"HE THAT EATETH OF THIS BREAD SHALL LIVE FOREVER."

Read 1 Cor. xi. 23 to end. *Learn* 1 Cor. xi. 28.

1—"The Benefits which We Receive Thereby."

We know what would happen to our bodies if we deprived them of all necessary food and drink. Yet the soul is just as real a thing as the body. It needs food and nourishment just as the body does. And see what our Lord tells us is the only food of the soul that can preserve it from eternal death (S. John vi. 35; xi. 25). See also with what our Lord connects this gift of life, and how even our bodies have a share in these "benefits" (vi. 54).

It is sometimes asked, Can we not receive the benefits of Christ's Body and Blood in other ways besides that which our Lord has appointed in Holy Communion? And the answer is, If we wilfully refuse to obey Christ's dying command, we have no reason to suppose that we can. See S. John xiv. 15.

SUNDAY NEXT BEFORE ADVENT.*
(Also Sixth Sunday after Epiphany.)

* This lesson is only to be used before Advent when there are more than twenty-two Sundays after Trinity.

2—"What is Required."

The answer to the last question in the Catechism is founded on the direction which S. Paul gives to communicants in the Church of Corinth (1 Cor. xi. 28). See verses 18 to 22 for the circumstances under which the direction was first given. But self-examination is necessary for all, and under all circumstances.

People fancy that they know themselves without self-examination. But as we see plainly so many faults in others, of which they themselves are wholly ignorant, it is very likely that they see faults in us of which we may be ignorant. If we would really know ourselves, therefore, and not deceive ourselves, we must look into ourselves.

There should always be a plan in our self-examination. Every good manual of private prayers has a set of questions for this purpose. But the "Duty to God and our Neighbour" gives us a very good short plan for examining ourselves.

We should always kneel when we make our self-examination. That is to put ourselves solemnly in God's presence. The first eleven verses of Ps. cxxxix., and the last two, form an excellent preparatory prayer.

But it is not enough merely to know our faults. See what the Catechism says about the purpose of "examining ourselves," and what is meant by "repenting truly." That cannot be a true repentance which leaves us ready to repeat our sin, whatever it may be.

And even self-examination may not be sufficient. We may still be in doubt as to whether we are truly repentant, or have "a lively (that is, living) faith," or "be in charity with all men." In that case see what the Church bids us do at the close of the first Exhortation, "when the Minister giveth warning," etc.

3—Some False Reasons for Not Communicating.

To stay away from Holy Communion because we "are not good enough" is wrong. That is like saying we will not take medicine because we are not well, or we will not take food because we are not strong.

Again, to stay away from Holy Communion because there are so many communicants who seem to be no better for it, is wrong. Many came to Christ when on earth with evil hearts and were no better, but this

was no reason for the Apostles leaving Him. See S. John vi. 64, etc.

Again, to stay away because you yourself have fallen into sin since your last communion, is wrong. Your fall would probably have been greater but for the help given you beforehand. See what the Apostles did (S. Matt. xxvi. 46) shortly after receiving the sacrament (verses 26, 27).

Again, to communicate infrequently on the plea that this makes us value the sacrament more highly, is wrong. If this were right, then people ought to pray infrequently, as Holy Communion is only one form of prayer, though the very highest.

Again, to suppose that the Holy Communion is not meant for the young, or for those who are burdened with many home duties, or business cares and anxieties, is wrong. See S. Matt. vi. 33, and remember the first of the "Comfortable Words" (S. Matt. xi. 28) in the office itself.

It is true that no one can be worthy of this great gift. See S. Luke xvii. 10. But every one can come "worthily." See the collect for Ash-Wednesday, and compare the "Prayer of Humble Access," where these two thoughts of being "unworthy," and yet coming "worthily," are combined.

Finally, remember who it is that invites you. See S. Luke xiv. 15–25. When an earthly king invites a guest, he "commands." But think what King this is.

QUESTIONS.

1. Why does the soul need food just as much as the body?
2. **What does our Lord tell us is the only food that can give life to the soul?**
3. Give some account of the condition of the Church in Corinth when S. Paul wrote this letter?
4. What great rule does he lay down for preparation for the Holy Communion? Say the text.
5. Why is self-examination necessary for everyone?
6. Is the finding out of our faults the whole purpose of self-examination?
7. Why is the plea that we are "not good enough" to communicate a mistaken one?

8. Is the fact that so many communicants seem no better any reason for your staying away, and why?

9. **Why is it wrong to give up the Holy Communion if one falls into sin?**

10. What reasons can you give against communicating only at long intervals?

11. **Why is the Holy Communion especially needed by the young?**

12. **What is meant by coming "worthily"?**

13. Give an example of one who thought he was worthy, and was rejected?

14. What other man felt his unworthiness, and was accepted?

15. **What parable does our Lord give to show us the folly of all excuses?**

Review.

SYNOPSIS OF THE OLD AND NEW TESTAMENTS.

THE OLD TESTAMENT.

"All things must be fulfilled which were written in the LAW OF MOSES, and in the PROPHETS, and in the PSALMS, concerning ME" (S. Luke xxiv. 44).

1. "The Law of Moses," or Pentateuch.

Probable Dates.

(Written by Moses or compiled by him from older documents.)

B.C. 4004 to 1689 — 1. GENESIS, means the *Beginning*, that is, of the inhabited world. The creation and fall of man. CHRIST promised to Eve (Gen. iii. 15). CHRIST foreshadowed in Abel (Gen. iv. 8). The flood. The family of Shem chosen for the promised blessing (ix. 26). CHRIST promised to Abraham, Shem's descendant (xii. 3; xviii. 18; xxii. 18; xxvi. 4). CHRIST promised to Judah, Abraham's descendant (xlix. 10). CHRIST foreshadowed in Melchizedek (xiv. 18), in Isaac, Abraham's son (xxii. 2), in Joseph, Abraham's great-grandson (xlv. 7).

1706 to 1490 — 2. EXODUS, means the *Going out*, that is, of the Chosen People, the descendants of Abraham, from Egypt to the Promised Land. CHRIST foreshadowed in the Paschal Lamb (xii. 13); CHRIST'S work of deliverance from sin in the escape from Egyptian bondage.

1491 to 1490 — 3. LEVITICUS, contains the laws regulating divine service in charge of the sacred tribe of *Levi* — hence the name. The sacrifice of CHRIST foreshadowed in the various sacrifices, especially in the goat of the sin-offering on the Great Day of Atonement (xvi. 15).

1490 to 1451 — 4. NUMBERS, so named from the two *numberings* of the people at the beginning and end of their wanderings. Contains history of the wanderings in the wilderness forty years. CHRIST prefigured in the stricken rock (xx. 2) and the brazen serpent (xxi. 8, 9); foretold by Balaam (xxiv. 17).

1451 — 5. DEUTERONOMY, means the *Repetition of the Law*. Consists mainly of three addresses by Moses to the people born in the wilderness who had not heard the original promulgation of the Law. CHRIST promised as "a prophet like unto" Moses (xviii. 18).

2. "The Prophets."

(Books written by Prophets.)

§ 1. Historical Books.

B.C. 1451 to 1420 — 1. Joshua, the Hebrew word for Jesus (Heb. iv. 8). Joshua, a type of Christ, leads the people to the Promised Land.

1425 to 1120 — 2. Judges, a history of the Chosen People for 450 years (Acts xiii. 20) after the death of Joshua. Irreligion and disunion among the Twelve Tribes. Thirteen Judges, some warriors, some priests, some civil rulers, are raised up from time to time to deliver them from their enemies or to restore law and order.

1322 to 1312 — 3. Ruth, an appendix to the book of Judges; intended to show the genealogy of Christ from a Gentile mother (Ruth) and a Jewish father (Boaz). The great-grandson of Ruth the Moabitess is King David, of whom Christ is a lineal descendant (S. Matt. i. 1–18).

1171 to 1056 — 4. I. Samuel, continuation of the history of the Chosen People under the last two Judges, Eli and Samuel. The latter by his personal character and great ability reforms the people, establishes schools and does much to unite the tribes into a nation. The latter portion of this book contains a history of Saul, the first King of Israel.

1056 to 1017 — 5. II. Samuel, history of David's reign. The Twelve Tribes united and victorious over enemies. David improves the character of divine worship and regulates the service of the priesthood. The promise is given that his house and throne are to be established forever, that is, in his descendant, Christ (vii. 16).

1015 to 889 — 6. I. Kings, history of the kingdom under Solomon, David's son, and of the divided kingdoms (Judah, two tribes in the south, and Israel, ten tribes in the north), until the death of the fourth King of Judah, Jehoshaphat, and of the seventh King of Israel, Ahab. Irreligion and wickedness prevail.

896 to 588 — 7. II. Kings, continuation of the history of the two kingdoms of Judah and Israel, to the captivity of Israel by Assyria, B.C. 721, and of Judah by Babylon, B.C. 588. The warnings of the prophets are fulfilled. During this period the prophets principally flourished, and to Christ "give all the prophets witness" (Acts x. 43).

4004 to 1015 — 8. I. Chronicles. This book and the following were probably composed by Ezra, after the captivity. The first nine chapters contain genealogies from Adam to the time of Ezra, one important use of which was to give that succession of families through which it had been prophesied that the Christ was to come. The remaining chapters contain a review of the national history.

1015 to 588 — 9. II. Chronicles. The first nine chapters give an account of the reign of Solomon. The remaining chapters review the history of the kingdom of Judah almost exclusively to the destruction of Jerusalem by Nebuchadnezzar,

B.C. 588, and the proclamation of Cyrus for the rebuilding of the Temple, B.C. 536.

B.C 536 to 456 — 10. EZRA, grandson of the High Priest, Seraiah, gives an account of the return of some of the captives from Babylon, the rebuilding of the Temple, and his own reformation of the Church.

446 to 434 — 11. NEHEMIAH, a Jew, cup-bearer to the King of Persia, resigns his lucrative position to go to Jerusalem and continue the work of Ezra. Describes the building of the city walls and his own work of reformation.

521 to 495 — 12. ESTHER. This book gives an incident in the life of those Jews who still remained in Persia, showing how God saved His people from threatened destruction.

§ 2. PROPHETICAL BOOKS.

(a) *The Four Greater Prophets.*

760 to 698 — 13. ISAIAH, a prophet of the Southern Kingdom, Judah; prophesied about "Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah." Idolatry and wickedness increase. Judah warned and its enemies' destruction foretold. The faithful are encouraged with renewed promises concerning the Saviour CHRIST. The birth, lineage, rejection, passion, and glory of CHRIST and the spread of His Church are so minutely foretold (especially in chapters ii., iv., ix., xi., xvi., xxv., xxviii., xxxii., xxxv., xl.–xlii., xlix.–lxvi.), that Isaiah has been called the "Evangelical or Gospel Prophet."

629 to 588 — 14. JEREMIAH, a priest, prophesies in Judah, 70 years after the death of Isaiah. Irreligion and wickedness increase. His warnings are unheeded. He sees the holy city besieged and taken and its inhabitants carried captive into Babylon (B.C. 588). Encourages the faithful with promises of CHRIST's coming, the blessings of His Gospel and the spread of His Church among the Gentiles (chaps. xxiii., xxxi., xxxiii.). Prophesied about 40 years.

588 — 15. THE LAMENTATIONS OF JEREMIAH, an appendix to the preceding book in the shape of a pathetic ode expressive of Jeremiah's grief for the destruction of Jerusalem and its Temple.

595 to 574 — 16. EZEKIEL, a priest, carried captive to the river Chebar, near Babylon, before the destruction of Jerusalem. The first part contains warnings and prophecies before that event. The second part contains promises to the faithful concerning CHRIST's coming and the glory and spread of His Church.

607 to 534 — 17. DANIEL, carried to Babylon before the captivity; raised to great power under the three successive governments, Chaldean, Median, and Persian. Predicts the course of the five great empires of the world, Babylonian, Persian, Grecian, Roman, and Christian. Foretells accurately the coming and the death of CHRIST and the growth of His kingdom to the end of the world.

(b) *The Twelve Minor Prophets.*

B.C. 862 — 18. JONAH, a prophet of the Northern Kingdom, Israel, is sent by God to preach repentance to the inhabitants of Nineveh, the capital of Assyria.

800 — 19. JOEL, prophesies to Judah; warns of God's judgments on sin, exhorts to repentance, fasting and prayer; promises the outpouring of the HOLY GHOST and the coming of CHRIST's kingdom in peace and prosperity.

791 to 787 — 20. AMOS, prophesies to Israel; denounces the schismatical worship, idolatry, oppression, luxury, and vice of the people; promises the restoration of the kingdom under CHRIST.

785 to 725 — 21. HOSEA, a prophet of Israel; denounces idolatry and irreligion; foretells the development of CHRIST's kingdom out of the seed of Judah and Israel. Prophesied 60 years.

750 to 710 — 22. MICAH, prophesies to both Judah and Israel; depicts their ruin and dispersion; foretells the birthplace of CHRIST (v. 2) and the glory and victory of His Church among all nations.

713 — 23. NAHUM, prophesies to Judah; foretells the destruction of Assyria and the utter desolation of its capital, Nineveh; consoles Judah with the promise of "good tidings."

630 — 24. ZEPHANIAH, warns Judah; threatens God's judgments against her oppressors; promises restoration and joy to Jerusalem in the latter days.

626 — 25. HABAKKUK, prophesies to Judah; foretells the destruction of the Chaldeans (Babylon) and the spread of CHRIST's Church, when "the earth shall be filled with the glory of the Lord, as the waters cover the sea."

587 — 26. OBADIAH, prophesies to Judah; foretells the destruction of Edom and promises holiness and final victory to the Chosen People.

520 — 27. HAGGAI, inspired by God to rouse the people to rebuild the Temple; foretells that this Temple will have greater glory than the former by reason of CHRIST's coming to it (ii. 9). Prophesied four months.

520 to 487 — 28. ZECHARIAH, prophesies two months after Haggai and continues during two years encouraging the Jews to prosecute the erection of the Temple. Nine visions of the glory of the kingdom and worship of CHRIST (i.–vi.); prophesies concerning CHRIST's coming, His lineage, betrayal, death, and final victory (ix.–xiv.).

397 — 29. MALACHI, the last of the Jewish prophets until John the Baptist. The new Temple has been built and its services fully reëstablished. The priests and people again degenerate. Malachi foretells the glory and worship of CHRIST among the Gentiles (i. 11); the coming of John the Baptist (iii. 1; iv. 5, 6), and the sudden appearnce of CHRIST in the Temple to purify priests and people.

3. "The Writings," of Which "The Psalms"

form the chief portion. Besides the other poetical books, Job, Proverbs, Song of Solomon, and Ecclesiastes, the Jews included under *The Writings* Ruth, Lamentations, Esther, Daniel, Ezra, Nehemiah, and I. and II. Chronicles.

B.C. 1520 — 1. JOB, perhaps the oldest of all the books of the Bible. Besides giving a history of Job and his affliction, it consists chiefly of a colloquy between him and his friends in regard to the cause and purpose of human sufferings. The climax of Job's argument is reached in xix. 25, 26, 27, when, with the voice of inspiration, he declares his faith in a REDEEMER who is both divine and human, and in the resurrection of the body.

1491 to 397 — 2. THE PSALMS, 150 in number, about one-half written by David, some by Asaph, certain Levites, and others; the 90th by Moses. The Book of Psalms was the great hymnal for use in the Temple worship; its composition extends over a thousand years from Moses to Malachi. The chief prophetical Psalms which speak of CHRIST, His worship and Church, are ii., xvi., xxi., xxii., xl., xlv., lxviii., lxix., lxxii., xcvii., cx., cxviii., cxxxii.

1015 to 700 — 3. THE PROVERBS, a manual of practical rules for daily conduct, as the Psalms are a manual of daily devotion; part written by Solomon, part by Isaiah, Hosea, and others.

1014 — 4. THE SONG OF SOLOMON, probably composed by him in the fresh days of his youth. His ardent and pure passion becomes, under the inspiration of God, a type of the love of CHRIST for His Church.

977 — 5. ECCLESIASTES, or the Preacher, was written by Solomon at the close of his life after his fall (I. Kings, xi. 1–14), and expresses his penitence. It is the narrative of the attempts of a man of the world to find happiness. "All is vanity." To "fear God and keep His Commandments" is the only thing that abides (xii. 13).

THE NEW TESTAMENT.

"That JESUS CHRIST is come in the flesh." (I. S. John iv. 2.)

1. Historical.

(a) THE FOUR GOSPELS.

When Written. Four accounts of CHRIST's earthly life of 33 years, written from four different points of view.

Between A.D. 50 and A.D. 60. 1. S. MATTHEW, wrote in the first instance for Jews; dwells, therefore, upon the descent of CHRIST as *man* from Abraham, in proof of His being the promised "seed" foretold throughout the Jewish Scriptures.

67 2. S. MARK, writes in the first instance for converted heathen of the Roman Empire; dwells, therefore, on CHRIST's kingly and victorious character.

53 3. S. LUKE, writes in the first instance for converted Greeks; dwells upon the sacrificial character of CHRIST; remarkable for his picturesque style.

90 4. S. JOHN, the latest of the four Evangelists; dwells on CHRIST as *God;* gives discourses and details not given in the first three Gospels.

(b) THE ACTS OF THE APOSTLES.

63 5. Written by S. Luke as the continuation of his Gospel; gives a brief history of the foundation and spread of the Church for 30 years; first among the Jews under S. Peter and other Apostles (i.–xii.); then among the Gentiles under S. Paul and others (xiii. to end).

2. Didactic.

(a) FOURTEEN EPISTLES OR LETTERS OF S. PAUL.

Ten written to particular branches of the Holy Catholic Church, four to individuals.

58 1. TO THE ROMANS, or Church in the City of Rome.

57 2 and 3. I. AND II. TO THE CORINTHIANS, or Church in the City of Corinth.

57 4. TO THE GALATIANS, or Church in Galatia.

62 5. TO THE EPHESIANS, or Church in Ephesus.

63 6. TO THE PHILIPPIANS, or Church in Philippi, a city of Macedonia.

62 7. TO THE COLOSSIANS, or Church in Colosse, a chief city of Phrygia.

53 8 and 9. I. AND II. TO THE THESSALONIANS, or Church in Thessalonica, a city of Northern Greece.

A.D. 66 — 10 and 11. I AND II. TO TIMOTHY, Bishop of Ephesus, chiefly in regard to his pastoral or episcopal duties.

66 — 12 To TITUS, Bishop of Crete, an island in the Mediterranean Sea, chiefly in regard to pastoral or episcopal duties.

62 — 13. To PHILEMON, a member of the Church in Colosse.

64 — 14. To THE HEBREWS, or Hebrew Christians, chiefly those residing in Palestine.

(b) CATHOLIC OF GENERAL EPISTLES, ETC.

59 — 15. OF S. JAMES, "the Less," cousin of our Lord and Bishop of Jerusalem; addressed to his own countrymen, "the Twelve Tribes scattered abroad."

64 & 66 — 16 and 17. I. AND II. OF S. PETER, addressed to the Church in general.

81 to 94 — 18. I. OF S. JOHN, addressed to the Church in general.

19. II. OF S. JOHN, addressed to "the Elect Lady," which some suppose to mean the Church.

20. III. OF S. JOHN, addressed to "the well-beloved Gaius."

21. OF S. JUDE, "the brother of James," cousin of our Lord; addressed to the Church in general.

3. Prophetical.

90 — THE REVELATION OF S. JOHN THE DIVINE, the only prophetic book of the New Testament, written by the Apostle S. John while in the Isle of Patmos, whither he had been banished (A.D. 96) by the Emperor Domitian. The book consists of two parts: (1) The messages to the Seven Churches or Dioceses of Lesser Asia with their Angels or Bishops (i., ii., iii.); (2) prophetic visions of future events in the history of the Catholic Church to the end of time (iv. to end).

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